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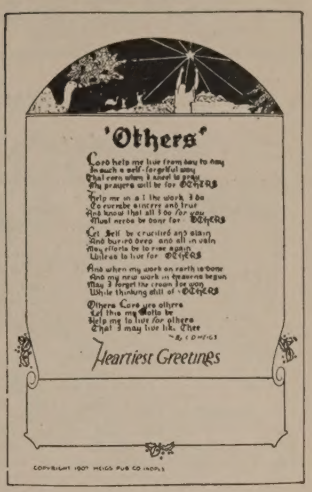

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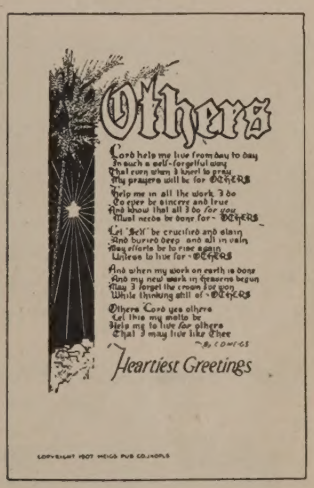

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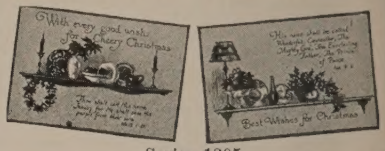

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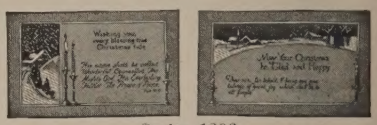

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. III DECEMBER, 1926 No. III

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THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)

Representing Thirty-Six Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D.
General Secretary

W. EDWARD RAFFETY, Ph.D., D.D.
Editor and Manager

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DR. MAGILL'S GOOD RACE

READERS of the JOURNAL will recall the statement made in the November number concerning the fact that a large group of representative citizens of Illinois had drafted Dr. Magill as a candidate for United States Senator. Dr. Magill's many friends throughout the United States will be pleased to read the three following editorials from Chicago papers regarding his race.

EDITORIAL IN THE CHICAGO EVENING POST, NOVEMBER 3

HUGH S. MAGILL made a good race in Illinois. It was an unselfish fight for principle, the answer of a valiant soldier to an eleventh hour summons.

Without organization, on a meager campaign fund, and with only four weeks in which to reach the people with his message, he surprised the politicians by polling twice as many votes as the experts predicted.

There can be little question he would have done vastly better had it not been for the fact that multitudes of voters who preferred him to the regular Republican nominee felt that to support him meant increasing the chances of Brennan's election.

Mr. Magill can be proud of his record. He conducted his campaign on a high level of appeal to the best instincts of the voters. He did his duty by those who drafted him for the sake of conscience. The day may come, we hope it will, when he will be called upon to carry the standard in a fight which has better hopes of victory.

FROM EDITORIAL, THE CHICAGO DAILY NEWS, NOVEMBER 4

MR. MAGILL made an inspiring campaign in Illinois, and in view of the limitations as to time and organization under which he worked, the vote received by him was gratifying and significant. He has reason to be proud of the number as well as the character of his supporters. Ultimately the cause he defended is bound to prevail.

FROM EDITORIAL, THE CHICAGO TRIBUNE, NOVEMBER 4

MR. MAGILL, whose plucky and public-spirited fight for common honesty in official trust was not given the recognition by voters which it deserved, has made the following admirable statement, on which we invite the meditation of every intelligent citizen:

"No great question is ever finally settled until it is settled right. We conducted our brief campaign in behalf of public honesty and decency and a higher standard of public service. It is far better to suffer defeat fighting for these principles than to win a temporary victory that brings further dishonor on Illinois. The people were misled. The issue is not settled. The fight must go on till Illinois is redeemed."

JESUS CHRIST, PEACEMAKER

By James I. Vance*

WHO BELIEVES, if Jesus had His way with this world, that there would ever be another war?

We may decry internationalism, we may ridicule pacifism, we may brand as crazy doctrinaires the people who oppose military training, we may eulogize a red-blooded race and halo Valhalla, we may fight the League of Nations and the World Court, we may shout: 'America for the Americans!" until we croak, but after the skies clear and the tumult and the shouting cease, there stands that quiet figure on the world's skyline. He is not a soldier. He said to Peter: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." That is enough for disarmament. He is not a politician. He said to His carping critics: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." We must look further than the politicians if we are ever to have world peace.

Christ is not merely a reformer, a social worker, the founder of a cult, the promoter of a creed. He is more than a churchman, an ecclesiastic, a theologian, a teacher. He is a Savior, and men are not saved until they are reconciled to God, and when they become reconciled to God, it is but a breath until they are reconciled to one another.

Jesus Christ, then, is the world's hope of peace. He is mankind's peacemaker. His is the voice that must make the mad waves still. He is the only figure on the world's skyline tall enough for race leadership, and not until the nations have armed themselves with the mind that was in Jesus will they beat their swords into ploughshares and their spears into pruning-hooks and learn war no more.

Christ's bequest was peace. To those disturbed disciples, He said: "Peace I leave with you." To the disturbed world He is saying it still. He lived in the midst of strife and storm. The world was constantly trying to destroy His peace, but all its efforts were powerless, for He had the sublime secret. He knew where peace comes from, whence it is to be had in unspent and serene power. Therefore, when He went away, the one thing that He had to bequeath was peace. Peace was the song of the angels at His advent, and peace is the last will and testament of the Son of man.

*Pastor, First Presbyterian Church, Nashville, Tenn.

WHAT THE nations need is to sit at the feet of Jesus and learn of Him. We must look further than Geneva, higher than Lausanne, beyond London and Paris and Washington. We must lift our eyes to the white throne. Religion is the only cure for a war-mad world, but it must be the religion of Jesus Christ, peacemaker. He can take us where the tumult dies. They say there is one place in the cyclone where the quiet is perfect and a baby may lie unharmed. It is at the center of the storm. In this strife-torn, war-bled world there is one place of perfect calm, of holy and triumphant peace. It is at the center. It is where men learn that God is their Father and that all men are brothers. It is where they surrender to the one supreme law of love. It is Jesus Christ who knows the path to the center. He has walked that path with nail-pierced feet, and He waits and longs to take a war-tried world by the hand and lead where all the flags of hate have been forever furled and "His banner over them is love."

Christ's message is peace, His method is love, and His goal is human brotherhood. Any effort to give Christ's message that leaves out peace is defective. Any orthodoxy that clamors for a dogma and that leaves men in a mood of hate is worse than heresy. Christ said: "Ye shall know the truth, and the truth shall make you free." He did not say: "The truth shall make you zealous to destroy freedom." He was the Apostle of peace, the Prince of peace.

His method for translating His message into the life of the world is love. He confidently stakes all on love. He has but one law for a regenerated world, but one principle for the new social order, but one element for the kingdom. It is love. If He can get men to love God with all their hearts and their neighbor as themselves, He is careless of all else. Was there ever such recklessness? The politicians call Him a dreamer. Even the preachers are disposed to go lightly. The denominational journals and the apostles of sectarianism and strife would spiritualize Christ's teachings on love until the meaning shrivels to their moods. But Jesus meant what He said, and when He can find a generation that will take Him at His word and dare adventure civilization on love, the star of world peace will wander earthward, and the Christmas angels will sing again the song of advent.

CHRISTMAS BELLS!

By Ruth Raymond

Ring, gaily ring, O Christmas bells
Across the miles of snow;
Ring soft and clear, the day is here
That brings us joy for woe.
Let children sing the wondrous song
That angels sang of yore,
At Jesus' birth, of peace on earth
When war should be no more.

Ring, sweetly ring, O, Christmas bells
When morning stars shines bright,
The sun's clear beams like happy dreams
Subdue the shades of night.
This day to us was born a King,
The Saviour of mankind,
"Peace and good will" His message
With love all hearts shall bind.

CHRIST'S message is peace, His method is love, and His goal is brotherhood. It is not national nor racial but human brotherhood, without a creed line or a caste line or a trade line or a color line. Where could war ever drive its edge into such brotherhood? You cannot build human brotherhood out of a fraction of humanity. No wonder Jesus pled that His people might be one. A divided church can never produce a united world. The clamor of sects will never harmonize with the music of the Christmas angels.

There is no greater contribution Protestantism can make today to world peace than to heal its divisions. To say that this cannot be done without surrendering truth is to say that people cannot have an appetite unless they eat the same food.

Love will find a way. Love has limitless resources. Love thinketh no evil. The greatest of these is love. What a blessing that once a year we may keep the festival of Jesus Christ the peacemaker! He is the hero of the Christmastide. The world never needed His message and ministry so much as now. Grim war never threatened with a direr gesture. World peace never swept earthward with so much of heaven.

If Christ can but have His way with our world, there will never be another war. Who can doubt it? Let us let Him have His way.

"And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord."

THE FESTIVAL OF THE DOLLS

By Jeannette W. Emrich*

ON THE THIRD day of the third month there is held a festival in Japan that has a history of over a thousand years, but the heart of it is just as it was in the days of old Japan. This time of the Festival of the Dolls is the greatest time of the year to Japanese girls, for dressed in their best clothes and seated in state they serve the father, mother, brothers, and friends, with all the dignity and importance of a genuine hostess. This also is the time for visiting each other, carrying as gifts presents that are made in miniature.

To the people of Japan these Doll Festival days are an expression of the ideal of Japanese womanhood—to be a good and true wife, a wise and loving mother. Like all the festivals of Japan, Hina-no-Sekku, as the Doll celebration is called, has its romance and its reality. In the changing Japan of today, prosaic every-day things are taking the place of the old romance of the land, but the Festival of Dolls is observed as it was centuries ago, except that through the years it has been somewhat changed, the influence of some periods making it more simple, the influence of others making it more elaborate.

It always falls on the third day of the third month, which is the month of cherry blossoms, and therefore the lovely decorations for this festival are cherry blossoms. Every year at this time the stores all over Japan, from the department stores of the largest cities to the modest little open-air shops of the smallest villages, are filled with the tiny belongings that are to be used in the gay days of early March.

Mitsukoshi, the Wanamaker of Tokyo, has a wonderful display, and one entire wing of the immense store is devoted to the dolls and their tiny possessions. It is a wonderful sight! Wee furniture and house utensils of every kind, in perfect and delicate miniature, are to be seen.

PRACTICALLY every girl in Japan owns a doll festival set. If she is a daughter of a village farmer or a simple fisherman on the coast, it will be a very humble one, but it is as complete in every detail as the one belonging to the daughter of a wealthy tradesman, a noble of high degree or even a prince of the imperial family. For these festival days bring some very happy suggestions to the girls of Japan, the most important being that they grow into ideal housekeepers and home-makers.

Every girl must be the manager and overseer of the doll family on this annual visit, from the time they are unpacked from their white boxes until they are returned to them, after their three days' outing, for another year of rest. During these three days the dolls are entertained with all the respect due the most honored guests at the most honored period of life—the wedding day—for the entire set is representative of a new home with all its gifts.

On one side of the principal room in the house is arranged a set of five steps covered with red cloth. On these steps the dolls are placed, with the furniture and all the belongings of the festival. On the highest step are two elaborately dressed dolls, the master and the mistress in ancient imperial costume. Although made in miniature, every important detail is faithfully copied. Behind stands a folding screen, often the masterpiece of some rare old artist.

On the second step, on either side of a ladder-like stairway, stands a square flower pot of unpainted whitewood. These hold artificial trees; a cherry on the right, a certain species of orange on the left. These tiny trees are in poetic imitation of the two historic trees on either side of the garden steps of the palace at Kyoto.

On the third step are three ladies-in-waiting. They are dressed in red and white trailing costumes, and are very busy serving their honored lord and mistress on the step above.

On the fourth step is a group of five musicians seated before their instruments and quite ready to entertain with their music.

The remaining step holds the different household articles. Beautiful floor-lanterns of gold lacquer and rice paper, small cabinets and chests, mirror stands, screens, slender racks for hanging clothing, vases, writing desks, all the things needed for a tea ceremony and flower arranging, low eating tables with every dish in place, kitchen utensils and every article of a well-ordered home.

These things are always cleaned and cared for by the little mistress herself, and she learns how to handle the most delicate china, how to polish lacquer, how to properly wash a rice-kettle and to care for every household utensil.

The doll family remains for three days, and the proud and happy little mistress is busy all the time. The daily food for the tiny dishes is planned and purchased, if not really cooked by her, and she serves it not only to the visiting dolls but to all who call to see the beautiful room.

During this season every fish-market is stocked with tiny fish; every bake-shop has a wonderful display of wee cakes of every kind; vegetable sellers bring, with their usual stock, the smallest vegetables that can be grown by gardeners who are specialists in this line. Throughout these early March days, all the shops display their smallest articles, and the streets look as if waiting for a race of fairies to come and begin their buying.

Write for information to

THE
DOLL TRAVEL BUREAU
of the
Committee on World
Friendship Among
Children

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CAN CHARACTER BE TAUGHT?

By Ernest Bourner Allen*

A DISTINGUISHED churchman said recently, "Education is America's primary conviction." Every September millions of children and youth enter our schools and colleges. We believe that the safety of the republic depends upon the education of our people. Education in religion is not so keenly demanded. It may be that the American principle of separating the church and the state is partly the reason; and sometimes parents and teachers have not seen the central significance of the child in planning for religious teaching. In the American situation the church and the home are wholly responsible for *religious* education today.

The teaching ministry of the church is based on at least four convictions. We are persuaded that *the teaching method is central in the life and method of Jesus.* He was forever saying: "Come—learn; go—teach." You will find the word *disciple* 264 times in the New Testament. What is a disciple? He is a learner, a pupil. The title, "*Teacher*," is applied to Jesus forty times in the revised version. Such texts as Matthew 16:24, Mark 13:1, John 13:35, and 15:8 are classic in this connection. The charter of a teaching program may be found implicit in John 8:31, 32, 36. "Jesus therefore said . . . If ye abide in my word, then are you truly my disciples; and ye shall know the truth and the truth shall make you free . . . If therefore the Son shall make you free ye shall be free indeed." Here we have emphasis upon the *teaching* of Jesus, upon attention to it as constituting *discipleship;* upon knowing the *truth;* and upon its results in *freedom*, objectified in *personality*, viz., the personality of Jesus.

The church realizes as never before *the place and worth of the child in human society.* It declares that "Civilization moves forward on the feet of little children." It is persuaded that society will be saved "not by social *reform* but by social *renewal.*" It is inspired by the utterance of a great Christian statistician like Babson, who says: "In the final analysis our real assets are our boys and girls, not our money. Every year in this nation alone there are over a million and a half *new* listeners to hear the church's message. Every year that tremendous new group leaves the ranks of infancy and becomes old enough to be appreciative of the church's teaching . . . The church should look upon its young people as this continuous procession of open minds and Christian interests." No wonder Jesus set the child in the midst! The modern church is trying to do the same thing. If therefore the church leader today is asked what is the greatest discovery of the nineteenth century he will not reply the friction match, the harnessing of steam, the iron plow, the telegraph, the telephone, the electric light, the submarine, the aeroplane, or the auto — he will say *the value of a little child!*

The church today is more than ever persuaded that *character can be taught.* It believes this fact is implicit in the method and teaching of Jesus. For character is not something conferred upon us. If it were every parent would be eager to leave it to his children in his will. But character, as someone has said, is "not a bequest, but a conquest." It is an achievement by the grace of God. It is a process, and comes by teaching and learning. We used to say that "Character was caught, not taught." It is both caught and taught. It is caught best from a good teacher. It is said that you can tell a child's teacher by the way he sings or plays or talks or *acts.*

* * *

THE CHURCH sees with increasing clearness and positiveness of conviction that it *has something to teach which the public schools and other agencies have not.* What specific thing does it have? The answer is *religion.* Religion is about the only thing which is left out of the curriculum of the public schools today. It is there only incidentally. Some of its principles are there, for you cannot get on in life today without honesty, purity, obedience, truth, and the like. But these are not all of religion. *Religious* education is more than *moral* education. Two things differentiate religious education from any other: (1) The conviction of the existence of a personal God, who can be known and trusted; (2) A God who is revealed in and represented by Jesus Christ. The public schools can go on tomorrow morning as before with no convictions about these two vital matters. Many teachers and members of boards of education believe in these two things. But the laws of the states do not permit them to teach these things. That is why it is possible for public schools and universities to teach a mechanistic theory of the universe. *Religious* education does not. It stands for the philosophy of personalism versus materialism, for a purposive universe as contrasted with a materialistic. Here is the nub of the fight about evolution in our schools and colleges and universities. There is an older group of Christians who fear that this teaching eliminates God. It is undoubtedly true that there are professors who teach in such a way as to eliminate God. Most of us are persuaded that evolution can be held as a theory regarding the processes of creation without eliminating God as the Creator. The religious aspects of creation, the teaching of a personal God revealed in Jesus Christ, are omitted in the public schools. This explains the anxiety of the church today to have these things taught adequately somewhere. Broadly speaking it explains the service of the church in founding our Christian colleges.

Of the first one hundred nine colleges organized in the United States, one hundred five of them were founded by the church. The anxiety of the home and the church explains also the parochial school systems of our Roman Catholic, Lutheran, and Jewish friends. They are not primarily for the purpose of propaganda or sectarian advancement but for the teaching of religion. The anxiety of the church today explains the notable *Protestant* movement of the last twenty years in which in our churches religious education has come to the fore, with special leaders and a remarkable literature, while at the same time *community* schools of religious education under Protestant auspices have spread everywhere. The importance of this matter is shown when a prominent educator, for four years the Field Secretary of the National Education Association, leaves that work to become Secretary of the International Council of Religious Education, because, as he says, he "believes the religious education of childhood and youth is of higher importance than any other task." We must have schools for the development of Christian character based on Christian beliefs in the person and teaching of Jesus about God and human life. Membership in them is of course voluntary in our churches and communities. They are for those who see the need of them and have convictions about them.

Therefore parents and all Christians are giving support to church schools of religion. They realize that Paul did not say children were to be brought up "in the nurture and admonition of" *the street.* There are many thousands of children whose major training is received there. Nor did Paul say children were to be brought up "in the nurture and admonition of" *the movies.* They are a source of education which we need to examine today. A single issue of a city daily records the following pictures as the attractions available: "The Other Woman's Folly, Outside the Law, Fascinating Youth, Lady of Leisure, The Seventh Bandit, The Sporting Lover, Business of Love, Two Gun Man, Eve's Leaves, Bachelor Brides, The Lady of the Harem, The Love Thief, The Dancer of Paris, Old Loves and New, Race Wild, Footloose Widows, Son of a Sheik, Artists' Night Club, Silken Shackles, Free to Love, and So This Is Paris (satire on married life in the exotic French capital)." Among the side attractions listed are a "Red Hot Charleston Contest, a Bathing Beauty Revue, and a Popular Beauty Contest." A leading religious paper, commenting editorially upon this list, says: "If youthful crime is increasing, if young people betray a premature sophistication and an undue concern for luxury, leisure and excite-

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ment, and if dangerous streaks of eroticism are to be discerned in the mores of adolescents, perhaps we had better look to the movies for the explanation."

* * *

TOO MANY homes in our country are proceeding with a policy something like this: They care for the *bodily* welfare of the children,—their arms and their adenoids, their tonsils and tonics, their hair and their health,—everything of that sort. They care for their *morals* after a fashion,—they teach them honesty because that is the best policy; and truth because it will give them a good reputation; and chastity because they would be ashamed if they were not clean. But none of these things are rooted in *religion* or fortified by *religion* or obligated by *religion*. They are more or less only moral expediencies, to be observed in *Rome*, if that is what the Romans do,—otherwise not! Too many parents are not concerned whether their children are in some church school or community school of religion. Why teach religion? These parents themselves are at home today—reading about beauty contests and the trial of some wayward minister or the present pugilistic prospects of persistent promoters or the storms in the southland or the development of a new subdivision like Paradise Vista! Or if they are not at home they are on the wing—going somewhere or just getting home—it is the morning after the night before! Or—they are just playing. Meanwhile their children grow up without moral restraints based on responsibilities to God. Afterward comes the deluge!

* * *

THE DAY has come for every self-respecting church to adopt some such slogan as this, which appears weekly upon the calendar of one of our great Protestant churches: "The Education of Each and Every Member as a Disciple of Jesus Christ Through Worship, Friendship, Instruction and Service, to a Deepening Sense of Personal Responsibility in Building Up the Kingdom of God."

I have been told that on the end of the cement walk that leads to a church in Kansas, one will notice, if rightly directed, the imprint of two baby feet with the toes pointed toward the church. It is said that some fourteen years ago when the walk was being laid a mother set her barefoot baby boy on the smooth surface of the walk. The tracks may be seen as plainly today as if they were made but yesterday. This mother tried to start her little boy right. Now she has gone into the Homeland of God and her boy's heart has taken a set just like the cement walk. She started him right at sunrise; he will be more apt to be walking straight when the sun goes down! Let us have a revival of attention and loyalty to our church and community schools of religious education. There is no more vital place of influence in service than right there. Pastors must pass on the call to their members to do this work and to equip themselves adequately for it. Out of the rush of this jazzful and Jehuistic age must come those who give themselves steadily to the more quiet and far-reaching work of education in religion. Who hears the call? Who volunteers today?

A FOUNDATION FOR RELIGIOUS EDUCATION

By O. H. Cheney*

YOUR VERY presence here today is the greatest possible token of the significance and success of the work of the International Council of Religious Education. Seeing you here one could never lose faith in the vitality, the sincerity, the rightness, and the value of the work of promoting religious education. In this Convention is the promise of even greater efforts and greater achievements.

For nearly a year now I have been more and more impressed with the need of extending the work that we are doing—of assuring it a broader and more stable basis and of widening its usefulness and service. The very success of what has been accomplished has led me to believe that the future holds even finer possibilities and realizations than the past. I have suggested a concrete plan to those who are interested. Their response has led me to feel that there may be something desirable and practicable in my suggestion.

The work of the International Council has undoubtedly been both effectively extensive and intensive. Its scope has been vast, its efforts thorough and practical. But I have felt that its scope should be even vaster—that it should reach more people and reach them more vigorously. But I have realized, of course, that the financial resources of the International Council are a limitation on such development. The staff of the Council has the spiritual resources, the resources of ability and energy, but it has not the resources of numbers, of time, and of funds.

I have felt the need of greater efforts not for the sake of mere size. I have felt this need because the world we are living in today cries this need aloud. There is so much to be done which only religious education can do. We cannot meet this need because it is beyond our present available power. We must devise means of widening our field by enlarging our resources.

I am not a professional "viewer with alarm." I do not believe that the world is "going to the devil." I do not believe that our civilization is declining. I do not believe that the younger generation is the final expression of the doctrine of original sin. There is so much in the youth of today that is new and beautiful, so much that is intensely alive and intensely eager for life that it cannot be damned. It must not be damned. Religion needs this youth as much as youth needs religion.

But I do believe that, due to some complex of causes, the present generation and the growing generation are losing their grip on the sources of spiritual strength. Rightly or wrongly we may blame this on the after-effects of the terrible war. Whatever may be the cause, the condition is distressingly plain. The fact that we must face is that the modern soul has to a tragic degree lost the ability to see beyond its eyes, to hear beyond its ears, and to feel beyond its finger tips. The modern soul has little left which can take it outside of its narrow walls of daily work and pleasure. It has nothing which it feels greater than itself and against which it can measure its own greatness.

* * *

I DO NOT say that we are living in new Dark Ages. But I do feel that we are living in a sort of spiritual twilight. We are living between two ages of faith. One is passing and we cannot bring it back because the world is changing too quickly. Another age is coming—and our only hope is to hasten it.

Too much of the world has lost its faith—or has set it in the background—or limited its power to special days. With the generation which is now growing on apace, I am afraid this tendency will be more marked unless we help. If, when the world began to lose its working faith something else as vital to our spiritual needs had taken its place, the world would not be what it is now. But nothing took the place of religion. There is the need and we must fill it.

It may be, as some tell us, that the faith of the coming generation will not be the same as that of the generation before us. I do not know. But I do know that there must be some faith. I do know that we must assure the coming generation of a faith and of faith in its faith, whatever it may be.

By profession and habit I take figures seriously but I am not inclined to draw conclusions from them. But there is only one conclusion I can reach from the fact that the average age of criminals in this country is tending lower and lower. It can only mean that we have criminally neglected to endow with spiritual strength the generation which is

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to follow us. Not only in this abnormal expression, this disregard for the law and for the rights of fellow-beings do we find this spiritual weakness. We see it also in the increasing shirking of civic duties. We see it also in the absence of real cooperation and of vigorously upheld standards in the business world.

There was a time when we lived in a sort of spiritual competition. I do not mean that with a sinful pride we strove to outshine our neighbors in piety. I mean that we each strove to maintain in ourselves the spiritual standards of the community. There are still such communities but a decreasing proportion of our population lives in them. In the growing cities, how can we know the spiritual standards of our community if we do not even know our neighbor?

Instead of this spiritual competition we are absorbed more and more in material competition. We strive to outvie each other in luxury, in ambition, in material achievements, in pleasure. Our days are too full for attention to matters of the spirit. Even our literature, our art, our music, our drama—our education, too—are of the flesh. They are materialistic and express in their very rhythm the machine age in which we live.

Those who are dispirited seem to have lost the inspiration of faith and the hope and strength that bloom from that inspiration. Those who think they are happy live from day to day, forgetting their duties and obligations to the world and the true spiritual pleasure that comes from fulfilling them.

* * *

I DO NOT say "Let us go back to the Bible." I say "Let us go *forward* to the Bible!" The Bible and the beauty and strength of its teachings are still ahead of us—perhaps centuries ahead. It will take many generations for mankind to catch up and to live according to its principles.

This is the task I see for the International Council of Religious Education. How shall we set about to find more funds to help us perform this task?

I propose the establishment of a foundation for religious education, a permanent agency for the collection of gifts and bequests to be managed by a board of trustees in cooperation with such banks and trust companies as may qualify as corporate trustees. Such a foundation would be simply an extension of the Council—a strengthening of its powers and resources. It would assure the continuation of ample revenue. It would make possible an increased staff with increased activities. It would enlist more of the support which now so generously enables the Council to carry on its work.

Religious education is a vital necessity at the present time—more so now, probably, than ever before in history. But a great many people who have the power and the resources to help do not realize this necessity. They assume that the work of religious education goes forward, adequately supported. They do not realize the great need—they do not realize how much there is to be done and how they are vitally affected by what is left undone.

A foundation for religious education should enlist the active interest of leaders in every field of human endeavor because religious education should touch life at every point and its results should permeate every human activity. Such a foundation should enlist the support of many who have hitherto left the task to others because they have not been interested. These people have never had it pointed out to them, adequately, why they should be interested. I feel, for instance, that there are many men prominent in business and financial affairs who could see this great need in its true nature and who would be willing to help establish such a foundation for religious education and who would be willing to participate in its administration. It should particularly endeavor to gain the support of business leaders because the work of religious education should serve to provide the spiritual background for those ideals of service to which enlightened business aspires. The interest of business men in such a foundation would be sustained because its administration would be along sound business lines under the guidance of practical business men.

* * *

I DO NOT wish to create the impression of this proposed foundation as being a machine-like organization either to collect money or to disburse it. I wish to urge that such a vision as we see can be realized only through energy and resources which are wisely guided in a sound administrative direction.

I shall not now attempt to go into the details of the organization of a foundation for religious education. In a broad way I see it as the logical focus for all religious educational activities. I see it as the means of crystallizing the various forces working towards spiritual cooperation. I see it firmly established and adequately endowed.

The activities of such a foundation should be limited only by the needs and demands and by the broadest practical considerations. The present splendid activities of the International Council would be the logical nucleus. It may be found desirable, for instance, to extend the work of adult education by devising some means of getting closer to the masses of the people. It may be desirable to develop more intensive research as a basis for educational method. Whatever is found to be desirable and necessary should receive ample resources and labor.

Such a foundation for religious education would in no sense claim that religious education is a panacea for anything or even a solution to any particular problem. The work of such a foundation must in no way be tied up to any specific social, political, or economic thesis. It should not be *for* anything or *against* anything. It must not be made the tool or the mouthpiece of any individual or group interested in some particular thesis.

Just as the International Council has in effective harmony bound together many communions, so would also such a foundation. Nothing controversial need enter into its work. Whatever views we may have regarding scientific education, we realize that it has failed to provide the present newer generations with the spiritual background which they need for their daily life. But the work of a foundation should be modern and scientific in the best sense of these words. It should not hesitate to make effective use of what modern science has found about the workings of the mind and of what modern pedagogy has found about its proper guidance. Such a foundation must of necessity face the fact that the modern conditions of life are not those of a thousand years ago—not even those of a generation ago—nor even of a decade ago.

Perhaps the suggestion as I have presented it may seem vague. I have purposely avoided details which should be filled in by those who might undertake to institute such a foundation. I feel that the idea is vastly greater than any aggregation of details or any particular plan or program. [*Paper read at Birmingham Convention.*]

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THE SIGNIFICANCE OF CHRISTIAN STEWARDSHIP

By S. S. Hough*

THERE is a growing desire among ministers and laymen in United States and Canada to secure for the members of their churches a richer experience and more vigorous Christian living by the application of the principles of Christian stewardship. Many believe that only by so doing will the Christian church get vision and power adequate for her present day opportunities and tasks.

Scope and Meaning of Stewardship

CHRISTIAN stewardship is managing life and its resources for God and the good of all. Therefore, Christians who recognize themselves as stewards, acknowledge Christ as Lord of life, time, talents, influence, and possessions. Stewardship applies to all the problems and areas of human life and relationships. It deals with attitudes rather than with quantities.

Stewardship links up in a vital way the individual Christian with his Lord, on the one hand, and with his fellows, on the other. It deepens and broadens the sense of responsibility. It opens limitless possibilities.

Stewardship stands for giving Christ and His truth and grace a fair chance to transform the individual life and society; it stands for raising better men rather than more money, but it will do both.

In short, the stewardship movement is a quest to reclaim admitted truth from the realm of neglect. It means the putting into practice throughout life what we professed when we united with the church; it means being one hundred per cent Christian.

It is common knowledge that multitudes have come into the churches without a proper understanding of the underlying principles of a growing Christian life. And does not this account, in a large measure, for the many who fall out by the way from year to year? Stewardship puts much emphasis on the better teaching and training of children and youth, and of the new recruits as they enter the church. In the language of a modern game, stewardship says to those whose chief aim is to get larger numbers to the services of the church, "Good, you have them on first base of the Christian game." To those who say "we don't stop with mere numbers, we must have converts," stewardship replies, "Splendid, you have them on second base." And stewardship says to those who get every convert to unite with the church, "Very well, you have them on third base, but they have not yet scored." Stewardship insists that every member shall be trained to function as a Christian and thus go forward from the third base, and cross the plate.

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Ownership Changed to Stewardship

BECAUSE of a lack of teaching and training concerning the great truth that God is the absolute owner and giver of all things material and spiritual, and that we are His stewards and partners in the fascinating work of the Kingdom, many who are now on the rolls of our churches disregard Christ's claim upon their lives, time, and possessions, and go on through life dominated with the pagan idea that they *own* what they *possess*, and that their lives are their own and they can do with life, property, time, and opportunity what they please.

As a result of this false notion concerning ownership, coveteousness and self-indulgence, clamorous passions have arisen, and in their wake industrial troubles, wars, and many other iniquities abound.

The heart of the problem before us is to supplant the false notion, that we own what we possess, with the Christian idea that we are stewards of all, and must give an account. This false notion concerning ownership early gets hold of the child. Professor James wrote that when only two years of age children begin to feel that they own about everything they touch. Hence, if this wrong idea of ownership is to be supplanted by the Christian conception of stewardship, we will have to begin with the children and youth.

Our neighbor boy, Kenneth, when only two years old, came into our garden when the writer was picking beans. He wanted to help. He was shown the difference between a leaf and a bean, and the writer then pulled a bean and put it in the basket. Then Kenneth pulled one and threw it into the basket with much delight. We went forward with increasing interest and soon came to the end of the row, when Kenneth picked up the little basket full of beans and struck out with them to his home. They were all his. He took no account of the many years of labor and economy that made it possible for the writer to purchase the little house and garden. He knew nothing of the work and conditions involved in bringing the garden to productiveness. Kenneth simply came on the scene at the last minute, helped to pick a few of the beans, and they were his.

We are all children of a larger growth. Many have forgotten the sacrifices of the past generations that made our countries what they have become in resources and possibilities. "Other men labored and ye are entered into their labors."

We are likely to think of the present splendid financial returns of our business or profession without regard for the long train of events that made them possible. Multitudes seem to forget that God puts ninety-five per cent into everything we grow or get.

To be fair, to be honest, must we not devote to Christ's cause a definite portion of our time in Christian worship and service, and at least a tithe of our income—all as an acknowledgment of God's sovereign ownership and blessings? And as His stewards must we not absolutely and always seek first His Kingdom?

The passion to achieve and to get must be shot through and through with a sense of stewardship, or we shall lose fellowship with God and be exposed to the deadly assaults of avarice.

Stewardship and Economic Problems

TEN years ago the writer heard a manufacturer say, "The men in my shop lack interest and initiative in their work. There is a hidden principle somewhere, which, if applied, will solve this problem. I have been trying hard to find it."

Two years later he wrote: "I have discovered the secret. I found it in the Old Book—'There is that scattereth and yet increaseth.' We have divided up responsibility and profits with the men themselves. They have since taken new interest and everything is different and better."

Nations are constantly grappling with economic problems which grow out of greed and avarice. In a recent message Herbert Hoover said: "One of the continuous and underlying problems of sustained democracy is the constant and wider diffusion of property ownership. Indeed I should become fatalistic of ultimate destruction of democracy if I believed that the result of all our invention, all our discovery, all our increasing economic efficiency, and all our growing wealth would be toward the further and further concentration of ownership.

"We are all fundamentally interested that our economic forces, our public and private policies should be so directed that with our increasing wealth the tendencies of diffusion of ownership shall be greater than the tendencies of concentration."

Governments alone cannot solve this problem. Our Christian educational agencies will do more in its solution, as the years come and go, through the teaching and practice of the principles of Christian stewardship, than can be done by all other agencies combined—for stewardship takes into account the welfare of all, both in the acquisition and in the distribution of money.

Stewardship Motivates Evangelism and Missions

THE economic results mentioned will come chiefly as by-products of our accepting and majoring on a phase of stewardship not yet considered; namely, the stewardship of the Gospel as applied to winning men to Christ. Jesus said to His followers, "As the father hath sent me, even so send I you. Preach the gospel to every creature." Paul accepted whole-heartedly this summons of His Lord, and in one of the supreme moments of his life exclaimed, "The glorious gospel of the blessed God committed to my trust!" The Gospel a trust!

Instantly Paul seemed to be caught up into a partnership with his living Lord. He recognized that this wonderful Gospel, of which he was a steward, was living and active, sharper than a two-edged sword, and that it was the power of God unto salvation to everyone that believeth. He saw clearly also that his mission was to deliver from darkness to light, from the power of Satan unto God.

The stewardship of the Gospel was upon Paul a living reality. It gave him motive, enthusiasm, power and endurance to plow into the moral wastes of Asia Minor and Rome, and plant securely the living seeds of the Kingdom.

What Paul was to Asia Minor and southern Europe, Roger Williams, Jonathan Edwards, Whitefield, Tennent, Muhlenburg, Schlatter, Dwight, Otterbein, Asbury and many others were to America. Accepting the Gospel as a sacred trust they went forward as faithful stewards to win souls, and to lay the foundations of evangelical Christianity in the new world. The spirit of God through some of these men in the dark days following the American revolution, when but seven persons out of one hundred professed Christianity, lifted up a standard against infidelity and lawlessness and ushered in the mighty revival of 1800.

And it was the acceptance of the stewardship of the Gospel that moved Samuel J. Mills and other college boys in 1806 at the famous hay-stack prayer meeting, to form the first youth movement of America. This movement started the marvelous missionary activities of our churches, and took the initial steps in religious education which led to the formation of the American Bible Society, the American Sunday School Union and the American Tract Society.

Stewardship Applied to Church and Individual

TO THE pastorate of the First Baptist church, Dallas, Texas, came young George W. Truett, who whole-heartedly grasped the significance of Christian stewardship. Through preaching and teaching the stewardship of the Gospel, and the stewardship of life and property, the spirit of expectation from God took hold of the congregation. Larger and larger numbers were led to Christ and trained in the expression of diversified stewardship. The membership doubled, and doubled again and again until it now numbers 5,000. Its contributions to missions, Christian education, and other benevolent causes have risen to $200,000 annually. A large percentage of the members acknowledge God's sovereign ownership by investing in Kingdom interests from ten per cent to fifty per cent of their income. The pastor, Doctor Truett, says, "We emphasize stewardship for the purpose of developing the Christian life of all."

One day when Doctor Truett was preaching to the cattle-men in the Southwest, a ranchman came to him at the close of the sermon and said: "If you are willing, we will go for a walk." "We took our walk up a mountain canyon," writes Dr. Truett. "The ranchman said not a word as we went along. His chest rose and fell like a seething furnace. It was evident he had something serious to say, and I waited for him to break the silence. When we were more than a mile away from the camp he turned and faced me, and with gasping words he said, 'I want you to pray a dedicatory prayer for me. I never knew until you preached today that the twenty-five miles of ranch land and the thousands of cattle, that I have called mine are not really mine, but that they belong to Christ, and that I am simply His steward. Never until today did I know that. I have not been a Christian long and I don't know much about what Christ expects of me.

" 'I want you to bow down here,' said he, 'and tell Christ for me that I will take my place, I will accept my stewardship, and when you are through I wish to pray.' "

Doctor Truett then prayed, and the ranchman, as soon as he could control his emotions, ended his prayer thus: "Master, am I not now in a position to give my son to you along with all else? I do give him to you. Save him for your glory."

They returned to the camp and in the evening Doctor Truett stood up to speak again. A spiritual atmosphere was present, and before Doctor Truett was halfway through his message, a young man on the outskirts of the great crowd rose up and said, "I cannot wait until that man is done with his sermon to tell you that I have found the Lord." He was the ranchman's son. "Do you doubt," says this discerning pastor, "that there was a vital connection between the right relation of that ranchman to Jesus Christ and the homecoming of his son?"

Stewardship for This Generation

IF stewardship is so significant, what is being done to implant and actualize its principles? Twenty-five of the Protestant denominations of United States and Canada, during recent years, have organized special departments for the study and promotion of Christian stewardship. Many helpful books, leaflets and other stewardship matter are being prepared to meet the needs of different ages and classes. Much has been done to get a proper statement of the principles and significance of stewardship, and something has been accomplished in the application of the principles. But those who have studied the subject most searchingly are convinced that only a beginning has been made to explore the vast possibilities of Christian stewardship.

The International Lesson Committee has provided for the next several years stewardship topics as regular lessons in the Sunday school. A new stewardship book, *The Way to the Best*, has just been issued jointly by the stewardship departments of the various communions, which will be used to aid teachers rightly to interpret and visualize the stewardship lessons soon to appear. Those desiring a copy of this little book should write to the stewardship department of their own communion for it.

Stewardship leaders do not favor the

The Frost Spirit

BY WHITTIER

HE comes—he comes—the Frost Spirit comes! You may trace his footsteps now
On the naked woods and the blasted fields and the brown hill's withered brow.
He has smitten the leaves of the gray old trees where their pleasant green came forth,
And the winds, which follow wherever he goes, have shaken them down to earth.

creation of additional organizations in the local church for the promotion of this subject. They believe that stewardship will find a central place in the program of religious education in all its fields of activity—in national, state and county conventions, summer conferences, and in the home and local church.

Ours is a generation exposed to the blighting power of luxury and self-indulgence, possibly as no other has been.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

Scientific discoveries have made available vast material resources. These discoveries are largely the by-product of vital Christianity.

More and more thoughtful men are saying that the latent spiritual resources of the church must now be discovered and applied in order that the material advances may be rightly utilized for the higher spiritual objectives—"A new creation *in* man must attend a new creation *for* man, or the tragedy of Eden will be repeated." Stewardship stands for this new creation in man.

Well did ex-President Harrison prophesy concerning these days: "It is to a generation that has wrought wondrously in the realm of applied science, that God in His Word and by the preacher, says, 'All these material developments are worthy only and in proportion as they contribute to the regeneration of mankind. Every invention, every work, every man, every nation must one day come to this weighing platform and be appraised.'

"To what other end is all this stir among men—this increase of knowledge? Do all these great inventions, these rushing intellectual developments, exhaust their ministry in the making of men rich, and in the reinforcing of armies and fleets? No, these are servants, prophets, forerunners.

"Christ in the heart and His Gospel of love and ministry in all the activities of life are the only cure for strife and increasing tangle and intricacy.

"God has not set a uniform pace for Himself in the work of bringing in the Kingdom of His Son. One day with the Lord is as a thousand years. He will hasten it in His day. The stride of His church will be so quickened that commerce will be the laggard, and love shall outrun greed."

It is said that every new generation makes some transforming discovery in God's Book. What is "stewardship" but God's Word for this generation? [*An address delivered at Birmingham Convention.*]

THE PROMISE OF PEACE

A Christmas Nativity

By Esther Willard Bates*

(*The platform is empty. Organ music, soft and in a minor key, is heard as the auditorium is darkened. Far off a wailing chant, in plain song, is faintly sung. It is in antiphon and is heard louder and louder*).

SINGING VOICES: Lord, thou hast been a strength to the poor.

OTHER VOICES: A strength to the needy in his distress.

SINGING VOICES: A refuge from the storm.

OTHER VOICES: A shadow from the heat.

SINGING VOICES: Lord, wilt thou not ordain peace for us?

OTHER VOICES: For Thou hast also wrought all our work in us.

CHORUS: O Zion that bringest good tidings get thee up into the high mountain!

O Jerusalem that bringest good tidings lift up thy voice with strength, lift it up, be not afraid!

Say unto the cities of Judah, behold your God!

(*The music dies away and there is silence. In the darkness a bell rings the midnight hour slowly.*)

CHORUS: (*very faintly, as from a distance*)
Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of Thy glory: Glory be to Thee, O Lord most high!

(*While this is being sung, the Angel of the Star comes slowly down the aisle, bearing her light aloft. As she mounts to the platform, the spotlight is focused on her and grows more and more brilliant. She speaks to the accompaniment of faint music.*)

ANGEL OF THE STAR:
From the twelve-jewelled gates of God, I come,
From those far heights above the deepening blue,
Past Pleiad and the rainy Hyades
And through the cloud rifts over thy green earth,
Sent unto each and all. I am thy Star,
Thy light to lead thee up, to lift thine eyes
Unto the hills whereon I walk. I am thy Star
That shines amid the rosy afterglow
When thy low prayers at evening arise.
I am thy star that watches through the dark
And o'er the sleep He giveth His beloved.
When so the purple dusk burns into rose
Along the eastern sky, lo! I am there
To bless thee ere thou wake; to light the way
Through the long day till twilight falls again.

Men lift their eyes to me, and on their hearts
Peace falls. And women, heavy laden, turn
Soft eyes to where my far-flung light burns clear,
Beseeching peace. Kings, warriors, shepherds kind,
And simple folk who walk the noisy streets,
Crave my one gift, the silver gift of peace.
Though other stars there be, of beauty rare,
Even the Seven Stars of Christendom,
Even the misty, glittering Milky Way,
All shining messengers of God's sweet grace,—
They cannot bring ye peace, for none save I
Bear through the clouds that precious gift of gifts.

Long years ago I shone above the hills
That looked down over little Bethlehem,
I dropped my rays into Gennesaret,
And quiet in the Galilean pool
I lay, foreknowing Who would linger there.
The desert saw my light, and through the leaves
Of olive trees, I crept on Olivet,
And where the Mount of Calvary arose,
I wrapped myself in clouds and hurried on,—

Till in a field by night, watching their sheep,
The shepherds lay. Deep in their sleepy eyes
I looked, then waked the angelic choir, who rose
And sang their canticle of Peace on Earth.
From cloud to cloud I fled, bound Orient-wise,
To meet three Kings, who journeying, marched on
Abreast in mist-enfolded panoply.
And as they followed me, each murmured, "Peace,"
With star notes clear, I answered, "Peace on earth."

That Holy Night is now. It comes once more,
And you, with me, shall see it all again.
The questing shepherds leave their folded flocks.
The angels still are singing in the heights,
Listen! And watch! !

SINGING VOICES: Glory, glory, glory to God on high. And on earth peace, good will to men. Amen, amen.

(*The light fades. The Angel of the Star goes out. The voices die away, and for a moment the auditorium is dark. Then shepherds, carrying lanterns, come down the aisle, speaking.*)

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FIRST SHEPHERD:
I've lost my way. Where is the light we saw?
A moment hence it flickered down the road,
And vanished—
SECOND SHEPHERD:
Aye, and where are they,
The choristers of God who woke us all
With winged music? Even the dark is hushed.
THIRD SHEPHERD:
I think all earth is waiting for that song,
For even the air is kind.
SECOND SHEPHERD: Let us go on.
FIRST SHEPHERD:
Aye, let us go on. My lantern lights the way,
And I have seen what I have seen this night.
(*Coming down the left aisle, they arrive at the platform. The First Shepherd mounts to it, the others pause on the steps.*)
THIRD SHEPHERD:
Nay, let us wait. Who knows but once again
The Star will come, the starry hosts will sing?
SECOND SHEPHERD:
Did we see true, or dream it in a dream?
Mine eyes were dazzled—thine—?
FIRST SHEPHERD:
A dream come true!
A prophecy fulfilled! How many years
Have I gone hungering for this sight, this sound!
I had lost hope.
SECOND SHEPHERD: Nay, father, nay.
FIRST SHEPHERD:
I feared
That I should go unto my grave; my bones
Were waxing old, mine hair white as the hoar frost,
And my dim eyes saw naught but death the reaper.
But now, oh, sons, that song, how did it go?
THIRD SHEPHERD: Peace on earth.
FIRST SHEPHERD:
Aye, peace, such as my sheep
Safe folded know.
SECOND SHEPHERD:
I felt it come o'er me!
For as I lay upon the hillside there,
My heart was heavy with my cares —my load
Of burdened life, of little lambs that die,
Of wolves that tear the fold, of poor lost ewes
At eaning time. Fear, worry, doubt, and teen
Tore at my heart, even as the wolves themselves—
And then that song swept down!
FIRST SHEPHERD: Of peace on earth!
SECOND SHEPHERD:
In some green valley mystical my spirit
Since hath walked.
THIRD SHEPHERD:
My father, even I
Was troubled, though I be so young and careless.
For youth is restless, too. So long to wait
To grow to be a man—the heart burns restlessly
With vague desire—something always calling—
I know not how to answer.—Oh, I know
I have no troubles like to thine, oh brother,
But I crave peace of heart. The angels' song,
Will it bring that, I wonder!
SECOND SHEPHERD: Peace on earth.
FIRST SHEPHERD:
Unto us three and even to all the world!
To me comes peace of soul, and to my sons,
Peace of the heart and mind. Oh, hark again!
(*Far off comes very faintly once more the "Glory, glory, glory!" and dies away.*)
THIRD SHEPHERD:
It comes again! Let us lie down and sleep.
Put out the lantern's gleam and say our prayers.
Perchance a vision of the night may come,
Perchance the dawn will bring us to the feet
Of Him we seek in David's city.
(*They put out their lanterns, and in the darkness recline upon the steps.*)
SECOND SHEPHERD:
Our sheep are safe in fold. So let us sing
The shepherd's psalm, that in the dark our God
May shepherd us.
(*They sing antiphonally the arrangement of the Twenty-third Psalm, as set by George Whiting. During this song the manger is quietly brought in under cover of the darkness, Mary and Joseph take their place in tableau, with three angels brooding over them.*
(*The Psalm is ended, the "Glory, glory, glory," bursts out once more. The shepherds wake and stir, they light their lanterns and perceive in the faint illumination the tableau of the Nativity.*)
THE ANGELS (*chanting*): There is born to you this day in the city of David a Saviour, which is Christ the Lord.
(*Then a great light floods the scene and the shepherds drop on their knees in amazement and worship.*)
FIRST SHEPHERD: For unto us a child is born!
SECOND SHEPHERD: Unto us a son is given!
THIRD SHEPHERD: And the government shall be upon his shoulder.
FIRST ANGEL: And His name shall be called
ALL ANGELS:
Wonderful! Counsellor! The Mighty God!
The Everlasting Father! The Prince of Peace!
SECOND SHEPHERD: Then they that walk in darkness have seen a great light!
FIRST SHEPHERD:
They that dwell in the land of the shadow of death,
Upon them hath the light shined.
FIRST ANGEL: Of the increase of his government and peace there shall be no end.
SHEPHERDS: Peace!
ALL ANGELS: Peace on earth, goodwill to men.
SINGING CHORUS: Glory! Glory! Glory!
(*The Third Shepherd kneels at the manger.*)
THIRD SHEPHERD:
King of Kings! Lord of Lords! I have no gift
To bring. With empty hands I kneel before thee,
Not even a snow white lamb, or wreath of flowers
Have I. Forgive my poverty, my Lord.
FIRST ANGEL:
Thou hast a gift! Give him thy restless heart.
Let it find rest forever, resting there!
(*At the manger the Third Shepherd bows his head and folds his hands acquiescently in prayer. Mary lifts her hands in blessing over his head.*)
SINGING VOICES: Lift up your hearts.
OTHER SINGING VOICES: We lift them up unto the Lord.
(*The Third Shepherd slowly rises and joins the others. The Second Shepherd kneels at the manger.*)
SECOND SHEPHERD:
I, too, bring nothing in my hands to give,
O my sweet Lord, what shall I render thee?
SECOND ANGEL:
Give him thy spirit—still and calm—
Free from all worry and all care—
SECOND SHEPHERD:
To Him—
Into His hands I do commend my spirit.
THIRD ANGEL:
And He shall give it thee again, serene,
Full of high trust and heavenly comradeship.
(*He bows his head in prayer. Mary blesses him.*)
SINGING VOICES: Lift up your hearts!
OTHER SINGING VOICES: We lift them up unto the Lord!
(*The Second Shepherd rises and returns to the others, where he stands in awe and wonder. Third Shepherd moves to the manger.*)
THIRD SHEPHERD:
Though I am very old and full of years,
Though I have waited all my life His coming,
Yet kneel I empty-handed at His throne.
FIRST ANGEL: Is thy will His will, shepherd of the sheep?
THIRD SHEPHERD: It is.
FIRST ANGEL: One thing shall be required of thee.
THIRD SHEPHERD: And that?
FIRST ANGEL:
Thy soul.—This night, whenso thou sleep,
Wilt thou in perfect peace render it up?
THIRD SHEPHERD: To the great Shepherd of the sheep?
FIRST ANGEL: Even so.
THIRD SHEPHERD: Most willingly, for I have seen my Lord.
(*He prays. Mary gestures beseechingly to him, as he rises, and he blesses her with great benignity. Then he joins his sons, who, deeply moved, lean tenderly against him.*)
FIRST ANGEL:
Blessed are ye three that ye have rendered

Heart, soul, and spirit to the Prince of Peace.

ALL ANGELS: And to ye all, your Lord has given peace.

(*The Shepherds move to the remote portion of the platform, and stretch out their arms in blessing towards the manger. The Angels clasp hands and look adoringly down on the child.*)

SINGING VOICES: Lift up your hearts!

OTHER VOICES: We lift them up unto the Lord!

(*Then the First Angel perceives the shepherds in their more distant adoration and speaks to them tenderly.*)

FIRST ANGEL:

Peace be unto ye, shepherds, for His wings,
Like eagles in ascent, like bannered prayers,
Fold soft about ye. Hush ye, while your God,
Layeth His blessings on ye in the dark.

(*The lights dim and go out, and once more the faraway singing of their song fills the air, with "Glory, glory, glory."*)

(*The song dies away, and far off the faint jangle of bells is heard, which preludes the coming of the Three Kings, and their guide, the Angel of the Star. They appear in the back of the auditorium.*)

FIRST ANGEL: Who are these that fly as a cloud, and as doves to their window?

SECOND ANGEL: The ships of Tarshish bring thy sons from far, their silver and gold with them, to the Holy One of Israel.

THIRD ANGEL: All they from Sheba shall come; they shall bring incense.

ALL ANGELS: And the Gentiles shall come to thy light, and Kings to the brightness of thine uprising.

(*By this time the Kings are nearly down the aisle.*)

MELCHIOR:

Hark! the soft thunder of the wing of angels!
This way!

BALTHAZAR: Aye, this way leadeth to the Star!

CASPAR:

Behold! Our angel whom we lost erewhile
Lifts up her light and hovers, glimmering
Over a Mother and her Child. Draw near,
My brother kings, draw near! Draw near! Behold!

(*The light deepens into splendor, as they mount to the platform and draw near in awe. Mary lifts up her eyes to them gently. Joseph, more wondering, speaks to them.*)

JOSEPH: O ye great kings, whence come ye to this place?

MELCHIOR:

Led by the Star, I left Arabia,
Whose serried hills are red with golden ore,
Counselled by mine own wise astrologer,
Who watched upon the Mount of Victory
For the coming of the sign. Over its crest
That Star arose, and through its light there came
A shining Cross, and from this Cross a voice
Proclaimed, "A King! A King is born in Bethlehem!"

JOSEPH: Hail, king, who cometh to hail a greater one.

BALTHAZAR:

From Saba's realm I journeyed at the word
Of my magician, wisest of all men.
My land is where sweet frankincense pours forth
Odorous from the trees, and rises, incense-wise,
Up to the cloudswept dome. And looking there
At night, into their purple depths I saw
The Star, likewise the shining Cross, and heard
The Voice. I come to hail the King!

JOSEPH: O king, thou seest Him, seraph-circled here.

CASPAR:

O thou old man, thou guardian of my Lord,

I, too, would bow me down. From Tharsis' realm,
Where the sweet bitter myrrh, pungent in death,
Makes rich the sepulchre, thence journeyed I.
The watcher of the skies foretold to me
What to my brother kings he prophesied.
And I, when the ordained days were done,
Saw mystic in the dark the starry form,
The shining Cross, and lifted up my heart
To hear the Voice. Vouchsafe to me a place
Where I may worship him.

(*Joseph gestures them to draw near and they do so, adoring.*)

FIRST ANGEL: O Zion, that bringeth good tidings, get thee up into the high mountain!

SECOND ANGEL: O Jerusalem, that bringest good tidings, lift up thy voice with strength!

THIRD ANGEL: Lift it up, be not afraid, say unto the cities of Judah

ALL ANGELS: Behold your God!

SINGING VOICES: Holy, holy, holy, Lord God Sabaoth!

MELCHIOR:

O King of kings and Lord of lords, do I
Within thy manger place make offering.
Gold of my realm I give, for as I journeyed,
The light failed, and a cloud of mist descended.
I wandered far and wide till in mine ears
There came the lapping of the waves. Beneath
My feet lay Galilee. Then shattering
The mist, there came a golden angel
Who took me by the hand and led me out
Where time unmeasured waits the will of God.

And I beheld great multitudes who gathered
About the feet of One whom they called Master.
I heard a voice that talked in parables,
And all the waves in undertone sang low,
"O God of very God, and King of kings."
So, gold, the symbol of all royalty, I give.

(*He places his casket of gold in the manger, and Mary bows her head in acceptance. He steps back.*)

BALTHAZAR:

O thou old man, thou guardian of my Lord,
From my sight also sank the star I followed,
And in a white dusk, all alone I walked.
Sudden upon my ears the whispering leaves
Of olives rustled. On a mount I stood,
The white dusk glowed, a starry form drew nigh,
Who took me by the hand and led me out
Where time unmeasured waits the will of God.
There on the Mount of Olives knelt alone
A Man, who fell upon His face and prayed,
His soul exceeding sorrowful unto death,
And they who should have watched with Him
Slept on. "O heavenly Priest, O Paraclete,"
Cried I, or dreamed I cried, "Vouchsafe that I
May watch this night."
The vision failed, but voices
Rang through the dark, "This Man shall be thy Lord."
So to my Lord, though but a sleeping babe,
I give the gift of priests, this frankincense.

(*He places the frankincense within the cradle, and Mary broods wonderingly upon the gift. Joseph bows his head in worship over the Child, and Balthazar draws back.*)

CASPAR:

O thou old man, thou guardian of my Lord,
Thou blessed Mother, forgive my grievous words.
It is ordained I utter them this night.

For I, too, lost the Star, and found my steps
Shrouded in sudden fog, which led me forth
Whither I knew not. Towards a height I moved
Through sounds of thunder and great winds that cried;
They died away; a sound of sobbing reft
The air. One came to me, parting the dark,
An angel with a white dove on his breast,
Who took me by the hand and led me out
Where time unmeasured waits the will of God.

Out of the riven dusk a cross uprose;
The white dove fled and hovered over it,
And, Mary Mother, at its base knelt thou,
The while with linen, myrrh, and many spices
Came two to lift a sacred body down.

Break not, O gentle heart, that I must lay
Here at his feet the token of his death.

(*Caspar, kneeling at the manger, lays his gift therein, and the other kings kneel with him. Joseph draws near to comfort Mary and the shepherds bow their heads. After the tableau has been held for a brief space, the Angels take up the theme.*)

FIRST ANGEL: Lo, He shall be despised and rejected of men.

SECOND ANGEL: A man of sorrows and acquainted with grief.

THIRD ANGEL: What therefore bring ye to your Lord, O Kings?

KINGS: Peace on earth.

FIRST ANGEL: Lord, when thou tookest upon thee to deliver man,

SECOND ANGEL: Thou didst humble thyself to be born of a Virgin.

THIRD ANGEL: What therefore give ye to your Lord, O shepherds?

SHEPHERDS: Peace on earth.

FIRST ANGEL: He shall be wounded for thy transgressions.

SECOND ANGEL: And bruised for thine iniquities.

THIRD ANGEL: What will ye treasure all your life, O kings?

KINGS: Good will toward men.

FIRST ANGEL: He shall bear thy griefs,

SECOND ANGEL: And carry thy sorrows,

FIRST SHEPHERD: All we like sheep have gone astray;

SECOND SHEPHERD: We have turned every one to his own way,

THIRD SHEPHERD: And the Lord hath laid upon Him the iniquity of us all.

FIRST KING: O Lord, save thy people and bless thy heritage.

SECOND KING: Govern them and lift them up forever.

THIRD KING: Day by day we shall magnify thy name.

ALL ANGELS: And he shall give thee peace!

SINGING VOICES: Lift up your hearts!

OTHER SINGING VOICES: We lift them up to the Lord!

KINGS AND SHEPHERDS: (*speaking together*) Therefore with the Angels and Archangels and with all the company of heaven, we laud and magnify thy Glorious Name, evermore praising thee and saying

ALL: (*Singing*)
Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of Thy glory:
Glory be to Thee, O Lord most high!
Amen!

(*The lights go out, the Sanctus is repeated softly while all the players withdraw, and the manger is taken away. When the lights come on, there stands alone the Angel of the Star.*)

THE ANGEL OF THE STAR:
The Christmastide Nativity is done;
Long centuries have, one by one, gone by,
And still the Angel of the Star appears
To bring you peace on earth. I am your Star
Tonight. Lift up your hearts and pledge yourselves,
For his sweet sake who came to earth to dwell,
That you will bring his peace to all the world,
And his good will to men. Cry it aloud
In house and street and busy marketplace,
In law court and in hall of government,
In the vast congresses of every nation!

And cry goodwill to men of every creed,
To rich, to poor, to those of variant race,
To those who hate, who love, to those who differ
In mind and thought and trend of daily life.
They are God's own, as you are, even as you.
Bless them as they are blessed by God himself,
And you shall be thrice-blessed all your lives.

I am your Star, and I shall walk the skies
Night after night. Forget not, then, at dusk,
To lift your eyes to me. Forget not him
To whom I led the Magi and the Shepherds,
And let me lead not them alone, but you,
Under the same eternal skies to God!

CHORUS: (*very softly and unseen*) Amen, amen, amen.

(*The Angel of the Star goes slowly down the aisle and out of the auditorium.*)

CRADLE ROLL WORKERS AND THE CHRISTMAS SEASON

By Eva B. McCallum*

INTERPRETING Christmas Religiously to the Little Child.—This might not at first thought seem to be a serious problem. The celebration of the birthday of Christ the Savior of mankind would naturally be expected to be so full of religious significance that even the smallest child would perceive it. But when we analyze our method of celebration we will find this is not true, and the worker with little children will need to carefully plan that she shall be able to make this greatest event of the whole year a firm foundation upon which to build a faith in the reality of Jesus. No greater opportunity could be offered than this tangible evidence of the whole world's acceptance of Jesus and the definite effect it has for the child in the gifts that come to him.

The little child who cannot remember from year to year will not understand the full meaning of a birthday observance, but if we can develop the feeling in the child that we have this day because of Jesus and that Jesus has helped people to want to make others happy, we will have given the child something of religious value.

It is hardly possible or necessary to develop a giving spirit, except in a very simple way. If the child is given an opportunity to share in the Christmas preparations this will lead to the doing for others in a more definite way.

The cradle roll worker is both a worker *with* little children and a worker *for* little children, in that the most effective part of her work will be not through the work she herself does with the child but through inspiring and helping parents to provide the best influence in the home. So if she can exert an influence through the church activities in helping the observance there and in the home to be a happy religious influence and one that will be wholesome for the child both physically and emotionally, she will have given a definite service to childhood.

* * *

In the Nursery Classroom the Sundays before Christmas.—Simple Christmas decorations will add to the attractiveness of the room, but we must not let the numerous materials available tempt us to overcrowd it. A confusion of objects has an exciting effect upon the child. Dangling streamers are a distraction, and overhead decorations are out of place for children. Bitter-sweet or holly berries in a vase on a low table and a cluster fastened in the tie of the curtain, autumn leaves if they have held their color, and Christmas trees, cut from draw-

*Author of *The Nursery Class of the Church School*, published by the Bethany Press.

ing paper, that the children can color and place themselves will be sufficient.

In addition to the stories and songs about Jesus, activities that are suggestive of happiness at Christmas time will be of value.

Paste or draw pictures of toys on separate cards. Use common toys that most of the children have such as ball, doll, blocks, book, or kiddy kar. Stand them on a picture ledge or on a table placed against the wall for each child to choose one telling what it is. They may then be placed on a table for a child to choose one without the others seeing, telling them what he can do with this toy and for them to guess what it is. There will be too much waiting if more than three or four children play together.

* * *

A Christmas Gift to the Cradle Roll Children.—Inexpensive gifts as a rubber return ball, celluloid doll dressed in crepe paper, or a picture book will be enjoyed by the two or three-year-old child.

A picture book or folder with two or four copies of the best in art can be made at small expense. The folder of four pictures will stand alone when partly unfolded. It should have all the pictures on one side of the cardboard. "The Infant Samuel," Reynolds; "Can't You Talk," Holmes; "The Squirrels," Landseer; "Feeding the Hens," Millet; "Pals," Jessie Wilcox Smith; "An Interesting Family," Carter; or natural color life size pictures of familiar birds will be suitable. Many of these are included in the Perry Pictures advertised in this magazine.

If the church is not providing all the three-year-old children with a set of nursery stories, a set bound in a booklet will give pictures and stories combined that will meet the interest and needs of this age better than anything else that can be secured.

A suitable postcard may be mailed to the babies.

* * *

A Christmas Party.—All the workers in the children's department will probably cooperate in party plans. The Saturday afternoon a week or two before Christmas is usually selected as the best date as the mothers are often too busy to cooperate immediately before Christmas. The mothers need to come with the younger children and it is a very opportune time to have an hour conference with them.

It is best to have the hour late enough that the younger children may have time for an early nap.

Even though the group is small there will need to be one worker appointed to be responsible for the plans for the activities of the children, one for the mothers conference, and one for the refreshments. This invitation may be sent,

A happy time is planned for you,
So come and bring your mother too.
Sixth Ave. Church, Dec. 18, from
3 to 5.

Activities for the Party.—In planning a good time for little children we must first of all remember that it is not so

much what we do for a child but what we give him an opportunity of doing himself that will bring him the most satisfaction and enjoyment and be worth the most in his development. A young ladies class very enthusiastically prepared a lovely Christmas tree for a children's party. The tree was kept a secret in one of the rooms until a certain time then the children were brought into the room. They looked at the tree standing on the table and with scarcely any comment went back to their activities in the other rooms. At another party when the children came they saw a small tree standing on the floor with only a star in the top and electric lights upon it. Across the room on a table were strips of tinsel cut in short lengths, bells to be opened, and large shiny beads strung singly on a cord with the ends tied. The children carried these one at a time and placed them on the tree with only the suggestion from the teacher, "Can you find a place to put this?" The delight of the children in this fascinating occupation was apparent to all.

Place a spool, block, and small ball on a chair. Ask two or three children to tell you what they see; then cover with paper, reach under paper and take one away. Uncover and ask what is gone. One of them may then take one of the three things. If it seems difficult for a child to tell what has been taken, use only two objects. Blocks or crayola of different color may be used.

Fasten small bells on cords to slip on child's hand. Suggest they listen to the music and ring the bell with the music, Music with distinct accent should be played or sung.

Activities enjoyed on Sunday morning may be used.

At this time of the year there will not be many children who have reached their fourth birthday and only a few of the group will be ready for any but individual occupations as stringing beads or spools, building with blocks, or drawing.

Each of the denominational boards publishes a story paper for children under nine, and in the December issues may be found a Christmas story probably simple enough for these children.

* * *

Refreshments for the Party.—In the midst of activities little people often ask, "When are we going to have the party?" That we may not demand too much waiting and also that the full enjoyment may be derived from other activities, the party in the form of ice cream in waxed cartons, or plain cookies should be served early. Even these simple sweets should not be served just before the child's evening meal.

Discussion Group for Mothers.—"What are the best toys for children?" will be an interesting topic for discussion. A series of requirements for toys should be outlined by the group and a list made of toys graded to meet the interest of various ages.

A Thought for Mothers to Consider.—Many mothers have not realized the value of taking the little children into their confidence and letting them have a part in the Santa Claus game. Mothers who have tried this way have found that there are many more opportunities for lasting enjoyment for the child than where he takes the passive part of receiving all. Also there will not be the disappointment and the doubt raised in the child's mind concerning Jesus and God.

Ruth, who had the Santa Claus story presented to her as a game and had helped to play Santa to daddy and to others always spoke so seriously about Santa that her mother wondered if the idea of it being a game was beyond her comprehension, as of course the symbolism of the Christmas Spirit would be to a little child who can only understand the literal meaning of things. But the mother thought, "In a game we do not stop and remind ourselves that this is only a game, we just proceed to play for all the enjoyment it contains."

When Christmas time came, Ruth decorated her tree according to her own artistic ideas. In the three days before Christmas every ornament changed position several times and was fully enjoyed before the toys arrived. When Santa arrived, Ruth seemed a little timid but helped him distribute the gifts. A few minutes after Santa left, grandfather came in from another part of the house. Ruth ran to him and said, "Ah, I just knew that was you." She called him Santa the rest of the evening and for several days.

* * *

SHOULD IT seem necessary to bring these little ones into a general Christmas program, they should not be expected to do more than join the four and five-year-old children in singing Merry Christmas to the tune of their usual greeting song.

If the mothers need some place to leave their children while doing Christmas shopping, the cradle roll worker may plan to provide constructive play for them in her home or in the church one or two mornings. A small fee should be charged and this used for material for children's activities, or for books and pamphlets to be loaned to mothers.

REACHING THE YOUNGER ADULTS

By W. Hobart Hill*

AMONG the many problems faced by the administrative officers of the modern church school is that of reaching and holding the older young people or younger adults. Most of them are employed, while not a small number are married or are about to be. Because of their numerous out-of-church interests and activities, the average church program has failed to make the proper appeal. The present scheme of organization, with the jump from the young people's to the adult department, does not seem to allow any place where they can best or naturally fit. There is too large a difference in the interests and capacities of the twenty-four year old and the fifty year old to get the proper results from the younger adults if they are placed in the adult department.

The Educational Committee of the Baptist Temple of Charleston believes that it has at least made a contribution to the numerous experiments being tried over the country with this group. This is in the form of an additional department which was named by the young people themselves, "The Junior Adult Department."

* * *

Last fall, as plans were being developed for moving into our new and most modern church plant, the Educational Director and Committee faced several problems. The young people's department consisted of about twenty, from eighteen to twenty years of age, and a group of one hundred, from twenty-one to thirty years. The older group, very naturally had taken the lead in all of the department affairs with the result that the younger group were ignored and failed to receive the training which they needed. Furthermore, the department being of such diversified ages, did not have the fine type of morale necessary to carry on the program. The young people just out of high school did not have the same problems or interests as the older group who was occupying responsible positions in the world of business and many of whom were married or in the process of finding their mates.

The director met with the officers of the department and discussed the situation with them. They were a very choice group and saw the problem at once of giving the younger people the opportunity for self-development, which was their right. But, when it was suggested that the three older classes go into the adult department, one of the young women expressed the sentiment of the whole group when she said, "What, go in there with our fathers and mothers!" Obviously, this group of younger adults would find themselves in the same position that the young people had been in in the old department. Then someone remarked, whether as a result of careful, analytical thought or not doesn't matter, "Why couldn't the three older classes have a department of their own?" And that is just what was done.

The three older groups, consisting of two classes of young women and one large class of young men, withdrew from the young people's department, appointed their own nominating committee and organized a new department in the history of church-school methodology. A committee was chosen to select a name and, after very careful consideration, brought back the suggestion of Junior Adult Department, which was adopted. Much to our surprise, there has been no objection to the junior part of the name. The organization is the same as our other departments with a president, vice-president, enrollment and absentee secretaries, pianist and chorister. The committees include membership, social, missionary and service. With their departure from the young people's department, they ceased to participate in the evening vesper or young people's society, but are now working on plans for a series of church leadership training classes at the usual Sunday evening society hour.

Three senior classes were promoted into the young people's department, which gave them a membership of about fifty from eighteen to twenty years of age. The junior adults made a group of about ninety from twenty-one to thirty years. In the past six months period, the young people have added nearly thirty to the membership while the junior adults have reached a membership of one hundred and sixty. Instead of decreasing the size of either group, each has increased, and the result is two homogeneous groups, carrying out a much more intensive program than was possible under the previous arrangement.

These younger adults did not want to become a part of the adult department, for there they would lose their individuality and the chance to do things themselves. Their own fathers and mothers, and even a few grandfathers and grandmothers in the department, would fail to recognize them in the activities of the older groups. They should not remain with the young people, for there they prevent the incoming seniors from their natural leadership of the department life. Thus, with our plan, we feel that we have solved a problem that has benefited both groups and the whole church life as well.

* * *

THESE junior adults want an intensive social life. Most of them are living in rooming and boarding houses, having come into the city from rural and small urban communities to make their way in the world. We knew that one of our opportunities was to provide them with wholesome social influence that they might make the church the center of their activities. Every Tuesday evening the department has what is called "Young People's Open House." Supper is served at six o'clock, for the small sum of twenty-five cents. It is not the usual cold sandwich type, but a fine hot meal with meat, potatoes, vegetable, salad, coffee, and dessert. The women of the church gladly give their services and after five months we find all bills, paid and a few pennies left over for next week. The young people come from work, talk informally before the meal is ready, and have a jolly good time. After the meal, classes or committees meet for thirty to fifty minutes, and then follows the "Night's Doin's," which is in charge of the social committee. These "doin's" are varied in type and appeal. Basket ball and volley ball games, playground games, social and parlor activities, dramatizations, spelling-bees, country school, mock weddings, and a dozen other affairs have been a part of their interesting program. The attendance at these Tuesday evening suppers runs from sixty to ninety.

There are basket ball, volley ball and indoor base ball teams for both the young men and women. A large group of the choir comes from this department. Many are serving as regular and substitute teachers in the dozen departments of the school. At the last church election, several of the most outstanding members were chosen as deacons and deaconesses. In other words, whenever we want something done or leaders for various activities, the junior adults will respond.

While started as an experiment last year, the department has passed beyond that stage now. In the words of the folks themselves, it is "some" department, and we recommend the plan for use by all churches that have been unable to reach and enlist its young business and married people in the life of the church and school.

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PROBLEMS OF A CITY WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION

By W. L. Hunton*

THE question of the advisability of establishing and maintaining week-day schools of religious education has been answered in the affirmative. The need and the importance of such schools are generally recognized.

The first question is to make the necessity of such a school felt in the community. To make this need felt and to satisfy that need, there are various problems which will arise and which must be met and solved.

The Essential Value of the Religious Element in Education

THE first problem is to create a profound conviction in the minds of all who are responsible for the education of the child that religion is a vital element in all true education and that fundamentally it is the first of the R's which should be taught.

Education is a life and a life-long pursuit. Human life manifests itself in various phases, physical, mental, moral, spiritual, religious. These principles or phases are germinant and organically related. They must all be included in a normal and properly balanced education for one who is to take his place in this life, and prepare himself for the life to come.

Religion is essential to education because: *first* it emphasizes the worth of the individual, and *second* it stresses belief in the universal brotherhood of man, and in the *third* place it emphasizes the permanence of values.

The Primary Problems in Planning Week-day Schools

IN EVERY city certain questions will naturally arise and problems which will present themsevles in all situations must be met and solved.

The Interest and Cooperation of the Religious Forces of the City or Community must be enlisted.—In attaining this interest, we must not forget that the primary responsibility rests with the local church or congregations. This must be in all cases reckoned with and, where congregations are ready to assume this responsibility, it must never be interfered with by any general movement.

The Interest and Cooperation of the Parents of the Pupils is Vital.—No educational program can be planned or carried out successfully if the parents of the pupils who are to be included in the plan are not interested. Without the cooperation of the fathers and mothers of our children, no satisfactory results are possible.

The Cooperation of the Board of Education and Public School Authorities.—It will always be of special advantage if the religious education program can be conducted in cooperation with the Board of Education and with the authorities who control the public schools in the community.

Whether time from school hours is allowed or not is not as vital as whether the work included in the religious education program shall be recognized both as to its need and its value on the part of those who are responsible for the program of secular education in the community.

The Problem of Reaching the Largest Possible Percentage of the Children in the District is often a complicated and serious one. Different districts will have different problems in this respect. Whether there shall be general schools, district schools, or local church schools will in all cases depend largely upon the community, its geographical relationships, its religious affiliations, and the type of people who are interested and who are to be reached.

Problems in the School Itself

IN THE establishment and development of a week-day school, there are certain questions which will naturally arise.

The Financial Question.—This must be worked out locally. Where the school is a general school, in which several denominations are cooperating or several churches of one denomination cooperate, it will usually be found advisable to allocate the costs. A basis for this may be as follows: (1) church membership; (2) current expenses; (3) benevolence.

The larger congregation which has high current expenses and is liberal in benevolence is numerically and financially more able and logically more willing to support such a work than a smaller congregation with a small income and which has had no wide outlook on the benevolent operations of the church.

In the development of our week-day schools, it is well to figure on contributions from parents. As a rule, that which costs nothing is not appreciated, and while it would not seem wise to make contributions compulsory to the extent that would prevent poor children from benefiting, yet the opportunity to contribute for the benefit of the school should be made very general. Parochial fees are very general in Roman Catholic churches. As a rule parents are expected to contribute $5.00 for each child in the school, although where there are large families and three or four children are attending at the same time, usually one of the children is exempt from payment.

The Curriculum

ONE of the first questions which arises is what shall be included in the curriculum? On general principles, we would say that in every week-day school there should be provided instruction in the Bible, in Christian faith, in Christian life, in Christian character, in Christian worship, and in Christian Service.

The curriculum should not be a replica of the Sunday school. If it is, comparisons will be made and will break down one or the other. It is not to be a review of what the Sunday school teaches, for this would weary the pupils. As far as possible the course should be a correlation with that given in the Sunday school. In preparing a curriculum the aim should be to provide one which is simple and direct both as to material and method.

The course should be so mapped out as to correlate with a definite curriculum which should classify and connect the literature of the Bible, Old and New Testament, and provide a course at the end of which the child would have a knowledge of sacred history and religious truth.

A comprehensive course should include a classification of all hymns according to their adaptability for use in the class room. Insistence should be made on memory work throughout the course and that should be provided which once memorized will be permanently helpful. What a little child may memorize may at the time mean very little, but to the man it may mean everything.

Much of our religious education has been like a crazy patch work quilt, or to use a different figure, it is like the different pieces in a kaleidoscope. There is no uniformity to the color and no design anywhere in evidence. The pieces in the kaleidoscope make nondescript figures, but we never know what is coming next. This is exactly the impression which some religious education makes upon our minds.

Religious teaching can not produce results which are worth while, without a definite program and an ultimate goal. Results are not secured in the way that Charles W. Warner shot the bear "by just aiming at it generally." The educational program should be definite and really religious. Emasculated religious ethics and easy and simple moral philosophy under the guise of religious education will not meet the situation. The religious element in some educational programs is a non-positive theism with no realism. Some are so broad in their program, in their effort to reach the largest number possible that their work becomes absolutely flat. This is one of the problems that we must face. This is why we must have a constructive course composed of positive religious truth.

Who Are to Teach

THE question as to who are to teach will at once be raised by pastors, lay-

*Editor, The Parish and Church School Board, United Lutheran Church, Philadelphia.

men, and Sunday-school teachers. It is a serious problem. The securing of workers in all phases of religious work is always difficult, but when it comes to the securing of efficient teachers it is sometimes absolutely serious. The committee in charge of the establishment of a school must establish standards. Those who are to teach must meet all requirements of these standards.

On general principles we would classify those who are likely prospects as teachers in a week-day religious school, as Sunday-school teachers, pastors, retired school teachers, students, and those who are trained and who are trainable.

The question of the payment of teachers will at once arise. Experience has proven that it is best to have a percentage at least of the teachers paid. Even though the payment is small it emphasizes responsibility. Volunteer teachers are often most acceptable and most desirable and where revenues are lacking, volunteer service will be essential to the success of the school, but no week-day school can run entirely on the basis of volunteer service.

The qualifications of those who are to teach must include spirituality. Many teachers who are educationally capable are not qualified to be good teachers of religion for our youth. Much instruction is by example and by precept and this is only possible through the highest type of character on the part of those who are called to teach. [*Substance of an address given at Birmingham Convention.*]

DRAMATIZATIONS FOR THE CHRISTMAS SEASON*

THE CHRISTMAS STORY—Jane Taylor Miller. Six tableaux using portions of chapters from *Ben Hur* as the reading parts. Time, an hour and a half. Not much preparation necessary, although elaboration will improve the effect. Only few characters. Womans Press. 50c.

THE TRANSFIGURATION OF THE GIFTS—Frances Cavanah. Six adults, three children, and chorus. Thirty minutes. Beautiful, simple, worshipful. Uses old hymns. Practicable for small schools. Womans Press. 50c.

CHRIST IS BORN IN BETHLEHEM—Vida R. Sutton. Four scenes, small or large cast. Simple, brief parts. The birth of Jesus, with shepherds and kings bringing gifts. Probably thirty minutes. 50c.

THE BRIGHTNESS OF HIS RISING—Margaret L. Conger. Christmas miracle play. Two prologues, three scenes. A dozen or more characters. 50c.

THE LAMP—Anita B. Ferris. Westminster Press. Requires six young girls, seven young men, one older young woman. Time about forty minutes. Episode 1, "The First Christmas." A beautiful, yet simple presentation of the visit of the angels, shepherds and wise men to Mary, Joseph, and the Babe. Simple setting and costumes. Episode 2, "The Magi of Today." Requires two young women, one older boy and thirteen children. Time, about 30 minutes. A hospital scene in which the children's ward is brought happiness by a group of Sunday-school children. Simple costuming and practically no special scenery. 30c.

THE WHITE CHRISTMAS—Walter Ben Hare. . Westminster Press. $1.25. Requires fifteen persons, a concealed choir and as many extra children as desired to use. One hour. Scene is in Bethlehem on Christmas night. Costuming and setting simple.

CHRISTMAS CAROL, OR THE MISER'S YULETIDE DREAM—Adapted from Charles Dickens. (In same volume with "The White Christmas") $1.25. Westminster Press. Requires thirty-four persons and a concealed chorus of boys. One hour. The transformation of Mr. Scrooge is here presented in dramatic form. Setting and costuming very simple.

EMPTY STOCKINGS—George H. Doran Co., contained in *More Short Missionary Plays*, by Margaret T. Applegarth.

THE MESSIAH COMES —Dorothy L. Sumeran. Pageant with music. Four Scenes. Action covers period from birth of Christ to the beginning of His ministry. A real story with simple staging and costuming. Brief speaking parts for three men and five women, a child, shepherds, and wise men.

THE SEVEN GIFTS—Stewart Walker. Heidelberg Press. Christmas pantomime. Fifteen characters. A chance for effective symbolic costumes.

THE NATIVITY—Rosamond Kimball. Samuel French. 25c. Eleven principals and chorus of fifteen to twenty. Four scenes. A Christmas service. The story of the Nativity told through words from the Bible and illustrated in pantomime and tableaux, accompanied by organ music, chorus, and congregational singing. Appropriate for use in church.

THE VIOLET UNDER THE SNOW—Dennis Cleugh. Four males; one female character. One act. Scene is the interior of a rude shepherd hut. An embittered man's heart is softened by an example of unselfish love. For permission to produce, address The Drama League of America, 59 E. Van Buren St., Chicago, Ill.

DOLLS—Louise Van Voorhis Armstrong—(This play is copyrighted and may be produced only with the permission of and payment of royalty to Norman Lee Swartout, Summit, N. J.) A Christmas Nonsense Play. Eleven characters; three scenes. A little girl's Christmas dolls begin to talk.

THE LEAST OF THESE—Emma Wilson and Anna Field. Womans Press. 50c. An unusual little Christmas play based on a dramatization of Tolstoy's idea "where Love is there God is also." Ten characters. One scene.

PRINCESS AMABEL AND THE CHRISTMAS ELVES—Written especially for children, this little Christmas play has a quaint message of "The pleasant things that love can do." Womans Press. 50c.

THE BLIND BOY OF BETHLEHEM—The old story seen through new eyes in a new setting. Womans Press. 20c.

THE BLESSED BIRTHDAY—Florence Converse. In *Garments of Praise.* E. P. Dutton and Co., New York City. $2.00 A Christmas miracle play. One man, one woman, eight children, three angels and others. One scene. Thirty minutes. Skilled leadership.

THE LIGHTING OF THE CHRISTMAS TREE—Edited by Gertrude Buck in *The Vassar Series of Plays.* Samuel French, New York City. 35c. A Christmas incident which shows universal love. Three men, two women, two children. Simple scenery and costumes. One act. 45 minutes. Amateur leadership. Production rights from publisher.

A CHRISTMAS MIRACLE PLAY—Arranged by Samuel A. Elliot, Jr., in *Little Theatre Classics,* vol I. Little, Brown and Co., Boston. $1.50. Adaptation from "The Pageant of the Shearmen and Tailors in the Coventry Cycle of Miracles." Thirteen men, one woman. Simple scenery and costumes. Simple incidental music. One hour. Skilled leadership. Production rights from editor.

HOLY NIGHT—Juliette Devine. In *Plays for Community Christmas,* Bureau of Community Development, University Extension Division, Madison, Wisconsin. One scene and five tableaux showing love of the Christ. Two men and several persons for tableaux. Simple costumes and scenery. Thirty minutes. Amateur leadership.

TABLEAUX OF THE NATIVITY AND FEAST OF LIGHTS—B. W. Bonell. Book Store, 281 Fourth Ave., New York City. 40c. A program for the celebration of Epiphany. Eleven men, one woman, angels and choir. Not difficult scenery, simple costumes. One scene. Half an hour. Amateur leadership.

THE NATIVITY AND ADORATION CYCLE OF THE CHESTER MYSTERIES.—Editors Frank M. Conroy and Roy Mitchell. Washington Square Book Shop, 17 West 8th St., New York City. 35c. Arrangement of one of the best mediaeval cycles. Nine men, one woman, expositor. Simple scenery and costumes. Half an hour. Skilled leadership.

*Courtesy of the Pilgrim Press, 14 Beacon Street, Boston, Mass.

Golden Rule Sunday December 5, 1926

EAT A SIMPLE, ORPHANAGE TYPE OF DINNER THAT DAY; for example,—a stew (they have meat but once or twice a week in the orphanages), bread, apricots and cocoa. Send the difference in cost of this meal and your regular dinner to Near East Relief. Think of the orphans of the Near East. Realize to yourself their condition. Do for them what you would want to have done for your children if they should ever be left destitute. More detailed suggestions concerning Golden Rule Sunday available upon request. Write Near East Relief, 151 Fifth Ave., New York City.

Dr. William C. Poole, Minister of Christ Church, London, and President of the World's Sunday School Association, says:

A child's heart is the common denominator of the human race. The work that Near East Relief is doing is a piece of world work for the hearts of little children in the highway of international understanding. Deprivations suffered in childhood seek a way of recompense in the adult, and frequently the belligerent sense manifested in the adult is the resentment of that earlier deprivation. This organization is endeavoring to prevent that thing in the lives of 132,000 children. One of the great contributions to the history of mankind is being made by it, and I believe that there is now in the cosmic making a historian who will write of the activities of Near East Relief as an appendage to the Acts of the Modern Apostles.

THE CHURCH SCHOOL IN THE COMMUNITY

By F. Harvey Morse*

WHILE we debate the question: "Did Robert Raikes found the first Sunday school?" we sometimes overlook a point of far greater importance, and that is: Robert Raikes organized a Sunday school to meet a definite community need—the teaching of ignorant street urchins. Is it not time that the church schools again look upon their communities and evaluate religious education in terms of social emphasis? After all, are we not in the business of making better citizens whom we expect to develop a better social order? Isn't that, when all is said and done, the superlative of evangelism? The church schools should be developing the habit of spiritual exercise. They should realize that their direct opportunities for constructive service are limited only by the boundaries of their communities.

The School and the Home

THE church school's community service begins logically with the homes that make up the community. Unless the ideals on which the school program is based have the support of the home, the school is virtually helpless in making those ideals effective in the lives of boys and girls, or young men and young women. The church school, lacking the influence of law possessed by the secular school, needs a greater degree of sympathetic cooperation to compensate for that lack.

But it is not entirely the fault of the parents that the school has not received better cooperation—many of those parents would be quite willing to lend their influence to encourage more effective work on the part of their children if they knew what to do. The school must take upon itself the task of telling the parents of its members about itself, its lesson materials, the programs, the study requirements, school schedules, methods of teaching, financial plans, etc. The place of the father and mother in the successful operation of the school should be shown very clearly. This information may be given to parents through elective adult class study courses, through church-school parent-teacher associations, through special parent meetings, and by means of a series of letters mailed regularly into the homes.

Furthermore, the school should expect the parents to attend school sessions. Too many of our boys and girls are following their fathers and mothers to places outside the church and church school, instead of following them to the house of God. We are developing a generation of which a certain boy is typical. His mother told him to hurry and get ready for Sunday school. "Aw, gee," he said, "do I have to go to Sunday school? I'll be glad when I'm a man like dad and can stay home and put my feet on the table and read the paper." When we solve the problem of parent attendance, we will, to a large extent, have solved the problem of boy and girl attendance.

It is true that, because of occupational reasons, home duties of some mothers, and sometimes physicial disability, all parents cannot attend a church-school session on Sunday morning. Many could attend a session of the school held Sunday afternoon or evening, or at some hour on a week day. If that is the case, the school owes an obligation to those parents—it should provide classes at such a time as the parents can attend. Or, if for any reason actual attendance is impossible, the school should extend its ministry into the home through its extension department.

Some people are inclined to blame the church school for failings in boys and girls when, as a matter of fact, the school has hardly had a chance. Take the case of Alfred. He had been a member of the school for years—started in the beginners department. One day when he was about sixteen years old the papers announced Alfred's arrest on the charge of burglary. "There is the result of Sunday-school teaching," said the wiseacres. But let's see! Alfred's father came to church regularly on the occasion of the annual father and son banquet. At other times his son's church relationships seemed to interest him very little. Alfred's mother was a member of the church, but she rarely attended. The church school had Alfred an hour and a half a week—if he arrived on time and attended every Sunday, which he didn't. The public school had him about thirty hours a week, and his parents saw that he did arrive there on time and attend regularly. The rest of the week, time was largely under the direction of the parents. Is it fair to blame the church school for not succeeding in doing in ninety minutes what the parents couldn't do in fifty waking hours? The school had its opportunity with Alfred just about one generation too late!

The church school must begin now to train the next generation of Christians, by training a Christian parenthood. It is Christian service of the highest type to develop Christian homes, and such homes will be developed only as our churches inculcate Christ's ideals of home-making into the hearts of its members. Young people's classes should be given opportunity to study the principles of Christian home-making. The members should be helped to develop the right ideals toward marriage so that the homes they found may be built upon firm foundations. Protestants need some of the same respect for the home that is possessed by the Jews and Catholics. Says Mr. Darsie: "When a priest marries a Catholic couple, he does it to found another Catholic home; when a rabbi marries a Jewish couple, he does it to perpetuate the race of Abraham; in the case of the Protestant couple, it is, 'God bless you, and I hope you'll come out to church some time.'"

Mrs. Shaw tells of asking her group of junior boys and girls to write out the prayer that they would like most to have answered. Out of a department of less than one hundred pupils, fourteen wrote in effect: "God, help my mother to love my daddy again so that I may go and live with baby sister again." The best time to lay the foundation for a Christian home is several years before the wedding.

The school also has a duty to homes already functioning. If it expects the parents to cooperate with the school in its program, then it must help those parents fall into step with the school. The school's program of service to parents should include a class of young married couples to study the meaning of the Christian home, and as far as practicable, a permanent or short-time class for parents of each natural age group from early childhood to later adolescence. In those classes there will be opportunity for fathers and mothers to consider their duties as parents, to become acquainted with the psychological needs of their boys and girls, and to exchange experiences on the solution of child training problems. In these classes the school will also outline its work, and emphasize the need of worship in the home as one step in securing a finer cooperative spirit between the home and the school.

Problems of Recreation

CERTAIN recreational devices, good in themselves, have been so misused by commercialized interests as to present to the church school some very definite responsibilities. As a leader of a church school, I cannot afford to permit the work being done by that institution to be torn down through the pupils' unsuitable recreational activities.

Take the "movies," for example. Motion pictures are at once excellent in recreational values and one of the greatest aids to education that modern invention has given us. Yet there are being shown constantly, in prac-

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tically every town, films that appeal to the basest passions in the boy and girl —films so subtly suggestive, so insidious, that the moral tone of youth is lowered with every showing. The church school should know whether the films being shown in the community are of the type that build character —or whether they tear it down. Good, wholesome pictures are available. Let our church schools insist in positive terms that they be the only kind brought before our boys and girls.

This writer is not ready to recommend that church schools operate picture shows in competition with legitimate commercial enterprises—yet. The churches of America have a big enough job already and should make efforts first to secure the type of entertainment they want through regular theatres. But—if the theatre managers will not see the light, the day may come when the churches will have to take on the responsibility of supplying a program of Christian recreation in its entirety.

What has been said of the "movies" may also be said of the spoken drama and musical theatricals. Especially in the larger cities, certain theatres cater to the depraved mind with lewdness and vulgarity. Those theatres—and they're not all cheap price theatres either—are danger spots to the boy and girl—danger spots to the school. So are many pool halls; so are the public dance halls; so are newsstands that supply salacious magazines filled from cover to cover with filth.

Nothing is to be gained from a discussion of the right and wrong of the amusements mentioned. Under proper conditions, moving pictures, pool and billiards, the automobile, to mention only a few, are excellent means of wholesome recreation. The task of the church school is threefold: constantly to work for cleaner commercial recreation, to teach boys and girls to discriminate between recreation that is constructive and that which is destructive, and to develop a sound recreational program of its own.

Just how far should a church school go in building a program for its members? It depends entirely upon the needs in its own community. One church may need complete institutional equipment—gymnasium, swimming pool, bowling alleys. In another community the athletic needs may already be met through the schools, the Y. M. C. A., and the Y. W. C. A. The church should not duplicate a work being well done by another agency. Every church should have available social rooms in which the various groups can meet for entertainments, plays, parties, banquets, and the like. If a school teaches its members how to play, there will be less appeal from commercial amusements.

In the congested and boarding house sections of all fairly large cities, the need of social meeting places is appalling. We are inclined to criticize when we note the number of parked cars along country roads on city drives. Yes, danger does luck in many of those parked cars. Yet, we should not overlook the fact that many of the girls in those cars are there because they have absolutely no other place where they may meet young men with any sort of privacy! What are the church schools doing to meet that situation? Frankly, many of them are moving to the newer, fashionable parts of the city—running away from the sections where they are needed most. The writer agrees with Dr. Lee Stone, that the churches should fit up "friendly parlors" for their young people—social rooms where girls and boys can meet each other under proper auspices.

Community Righteousness

CHRISTIAN communities will develop just as rapidly as we rear Christian citizens to make up those communities. In the last analysis, training in citizenship is one of the most important tasks of the church school—and as it makes good citizens, it is making one of its greatest community contributions.

The church school should stand out for community righteousness above all. A generation of teaching boys and girls resulted in writing a liquor prohibition amendment into our constitution. Another generation of teaching law enforcement will make that law—and many others—actually effective.

So, too, if we apply in our church schools Christian ideals to the problems of capital and labor, pure food, adequate housing, education, race relationships, etc., those problems will gradually disappear and the Kingdom of Heaven will come on earth as we Christianize our community life.

Reaching the Unchurched

THE CHURCH school is the great recruiting agency of the church. It is said that eighty-five per cent of the church members have been brought in through the efforts of the school of the church. In spite of the more or less regular recruiting of the church school, there are still in America over twenty-seven million children and youth not receiving religious training. What sort of communities will they build? Getting those twenty-seven million is one community task for the church schools.

But suppose that the twenty-seven million should come? The schools would be utterly unable to care for them. They would require 1,800,000 new teachers—and we're moving very slowly in training them. Today the church schools are barely maintaining the present inadequately trained teaching force. And equipment! We would have no place to put those twenty-seven million if they came.

The big problem confronting the church schools of America is how to develop Christian communities—dream communities—how to transform a nation that is nominally Christian into one that is Christian in fact. As far as the church schools are concerned, they will not develop dream communities until they become "dream schools." In another article we will consider the specifications of a "dream school."

CHRISTMAS SUGGESTIONS FOR WORKERS WITH BEGINNERS

By Helen L. Fisher*

THE CHRISTMAS season, so loved by children of all lands, is upon us and anticipation runs high. Much of the responsibility of giving to these children the right attitudes and the true Christmas spirit lies with the church school. The common criticism of our youth of today is that they expect much and offer little in return. Next to the pleasure of receiving comes the pleasure of giving, with the little child; the pleasure of receiving is paramount with him, and rightly so. But care should be taken to teach that Christmas means giving as well as receiving. This can be carried out in all phases of the work.

The theme of the worship period for this month might be "God's Greatest Gift to the World,"—the gift of the Baby Jesus. There is no story more suited and lovelier for the children of this age than that of the coming of the Baby Jesus. The aim should be to bring all babies nearer to the children; to teach them that each baby is a gift from God. The conversation may be centered around the following topics: "The reason why we celebrate Christmas," "Why we give presents," "God's many gifts to us," "Baby brothers and sisters or friends," "Giving as well as receiving," "Plans for Christmas and the Christmas project."

One phase of the Christmas story should be taken each Sunday as lesson material. It can be broken up into four lessons, namely: "The Annunciation," "The Birth of the Christ Child," "The Shepherds," and "The Visit of the Wise Men." The last lesson should be taught the Sunday following Christmas. These

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lessons should be followed by lessons teaching about the childhood of Jesus.

* * *

THERE ARE many lovely Christmas songs but those best suited to this grade are Luther's, "Cradle Hymn," "A Christmas Lullaby," "The Child Jesus," "Silent Night"; all found in *Songs for the Little Child*, by Clara Belle Baker and Caroline Kohlsaat, Abingdon Press; and "Christmas Song," Number 112, *The Methodist Hymnal*.

"The Three Christmas Trees," found in *For the Children's Hour*, Bailey and Lewis, and "Gretchen and the Wooden Shoes" from *More Mother Stories*, by Maude Lindsay, are good Christmas stories and lend themselves very nicely to dramatization.

* * *

THIS SEASON gives us many suggestions for activity during the rest period. A few are, ringing Christmas bells, (six-eight time); skating or sledding (music for a glide may be used for this); snowflakes, imitated by children running on toes and whirling; snowbirds (music in three-four time may be used) and going for the Christmas tree, an activity that includes marching to get the tree, chopping it down, taking it home, pounding it into a standard, trimming the tree, and finally skipping around it.

When we were young, Christmas was celebrated by a big church entertainment. The main features were a program consisting of recitations, acrostics and solos; a tired, over-worked program committee and sacks of candy handed out by a Santa Claus, (usually the superintendent, a long, lean man disguised by the aid of several pillows and a badly fitting suit). Such a celebration is of little value. There still exists the occasional church of today observing Christmas in this way; such a church should change its line of procedure.

A program of recitations, solos, and acrostics with perhaps a stilted dialogue has no place in the beginners department. The entertainment may take the form of candle light vesper service, the whole church school participating. The Christmas story can be given in tableaux, supplemented by the reading of the Scripture and the singing of Christmas vespers. Seven or eight of the beginners may be placed in a living picture—gathered around Mary, the mother of Jesus, and gazing at the Baby Jesus asleep in the manger. As the picture is shown the rest of the department may sing Luther's "Cradle Hymn."

* * *

IN PLACE of the large church entertainment where the kindergarten group receives little or no attention, permit your group to give a party for the cradle roll or for their mothers. Simple games may be played around the Christmas tree, a story or two told by the teacher and the Christmas songs sung for the guests. After the serving of simple refreshments, the gifts made by the children for their guests may be given out by them. Such a party is bound to be a success and gives much joy to the little hosts and hostesses. The pleasure they show as they present the gifts, so painstakingly made by small fingers, far surpasses any seen on the occasion of their receiving a bag of candy from the church Santa Claus.

* * *

CHRISTMAS means giving. To carry this thought over to the children a definite source for a gift must be determined by them and then steps to prepare the gift taken. The handwork for December can be based entirely on this project. Such handwork as making chains or filling in outlines of Christmas trees, Christmas stockings, and Christmas stars has very little value. A very satisfactory project is the trimming of a tree for a mission center, hospital, orphanage, or private family. But you say "trimmings cost money"—not necessarily! Pine cones and acorns touched with glue and sprinkled with tinsel powder; egg shells dyed and fastened to the tree with thread make lovely ornaments. Puff balls may be made from red or white tissue paper. Cut the paper into seven inch squares, fold each square like a handkerchief and with a needle and cord fasten six together at the folded corner. Fluff them out and tie, hanging from the tip of a branch. Spirals may be made by taking a circle, eight to twelve inches in diameter, and, starting at the outer edge, cut in a circular path towards the middle stopping within a half inch of the center. Christmas bells, are easily made by cutting to outline, two bells, slitting one down half way through the center and the other half way up from the bottom through the center. Slip together and you have a four-sided bell. Popcorn pasted on the end of each branch gives the appearance of snow.

Gifts may be made to go with the tree. An empty scrap book provided with large envelope pasted on the inside of the back cover and filled with pictures makes a nice gift for a shut-in. Empty cereal boxes and chip baskets plus two old wooden coat hangers and a can of paint make lovely doll cradles. Cardboard boxes, spools, or milk bottle tops with the aid of a little red paint make excellent wagons. Wrapping paper, cut to pattern, and overwhipped with yarn and stuffed with cotton makes a fine doll. Odd ends of discarded wax crayons, melted, can be molded into beads and strung to make some little girl happy. A book made of mounted copies of the Christmas pictures bound together with yarn makes a lovely gift for mother.

WEEK-DAY RELIGIOUS EDUCATION AND LEGISLATIVE CONDITIONS

By Herbert W. Blashfield*

THE GENERAL nation-wide problem which confronts us is, "Shall we fear to test the decision of the Supreme Court of the United States by going forward with the movement of week-day religious education, regardless of possible consequences?" It seems to many that there is no doubt that we should go forward fearlessly, for if the law of our land is not sufficient to permit the kind of cooperation between state and church for which we stand, it can always be changed by crystallizing public sentiment. There seems to be a general opinion held by those who have been following the various legal situations that a test case should be made in the Supreme Court so that we may clear the air of uncertainty in regard to the whole matter.

Most of this paper will be concerned with the problems arising because of local legal situations. We will consider first those cases in which unfavorable opinions have been rendered or those in which attempts to secure suitable legislation have failed; second, problems arising where there is no state legislation; and third, problems where there is a favorable legislation.

Unfavorable Opinions

SUCH questions as the following arise, "Can schools be continued in the face of such a situation?" In general this question can be answered in the affirmative. In Indiana, where the proposed bill failed, schools are still going on without difficulty. In Pennsylvania the schools have also continued. When there is an injunction against any one school, as has happened in New York State, does it necessarily affect the other schools in the same state? The answer is —it does not necessarily do so, but hinders and slows up the movement and the effect may spread to other schools.

Can we expect to bring about a change in the law? This depends entirely upon such factors as sufficient education of the voters, especially those who make the laws, careful state supervision, national help, the backing of all religious groups and very often little publicity at the time the matter is before the legislature. This is a difficult problem in a number of states and one in which a strong state organization and the International Council of Religious Education can particularly be useful. The experience of the nation as a whole should be brought to bear upon each state as the churches go into the law-making business and skillful direction should be furnished through interdenominational or non-denominational channels.

Of course the questions frequently arise, "Why wait until a favorable law is passed? Why not work out a worthy project after school hours, on Saturday or on Sunday, and use this as a basis of requesting public school time?" There is much merit in such questions. While we believe that the best results may be obtained during school hours, let us not forget that much that is being done today on public school time is meritorious only to the extent that many children are reached and not because of effectiveness of work. Even though fewer children may be reached after school or on Saturday, the quality of work done may be very high, and when it is well done and receives the approval of the citizens in general, it paves the way to the obtaining of the desired law. Such experiments should be tried out more frequently than have yet been done. There is no reason why a whole city might not engage in a Saturday morning school of religion that would use from one to three hours. Let us not remain idle if the law of our state seems to stand in the way of allowing us to use public school time.

Problems Arising Where There Is No State Legislation

HOW LONG can we expect this situation to exist? Would it be better to have a law on the statute books? In all probability this situation will exist as long as no one objects and the objections will probably come when there is an over amount of cooperation between state and church. It seems to be the general opinion, in cases where there is no law covering the matter, that it is very much better to demonstrate the worthwhileness of the movement and have it well-grounded in favorable public sentiment before any attempt is made to get a law which will be favorable.

The question is often raised, "Should any attempt to bring about a favorable law be stimulated or checked?" At least in one state where an attempt has been made to obtain a law favorable to the movement, those in charge of the work within the state made it their business to check the matter. It was thought that undue publicity in the legislature might only be the means of stimulating antagonism to those week-day projects which were already going on in the state.

Problems Where There Is Favorable Legislation

Teaching the Bible in the Public School. Most of the problems which will be presented under this general heading may be applied equally well under, "Problems arising where there is no state legislation." Two leading questions arise in our minds in the face of this situation. How far can we go in the matter without an infringement upon the principle of separation of church and state? How far can we go without injuring the movement in general or raising opposition in other states? There are always those who make problems for us because of their over zealousness upon all matters over which they are greatly concerned. In this case they are apt to desire to slip the Bible into the public school as a course of study—especially in the high school grades.

There are few who believe that the Bible should not be studied as literature and history, but most of us agree that it should not be studied in school as religion, and it is with religion that we are primarily concerned in this movement. If the Bible should be taught as religion, who will teach it and what will be taught? The science or history teacher can teach it as history, but she may not be able to interpret it as religion. The Catholic teacher can also teach it as history and literature, but will probably not be willing to teach it as religion. The question may be raised, "Do we want it taught as religion in the public school?" Is this not the very basis of infringing upon the separation of church and state? Because the people of a community are united in their desires upon this matter is it any reason for them to carry on work which would be considered wrong and illegal in other parts of the country or even in their own state?

The next group of problems which faces us rises in answer to the question, "How far can we go in using those factors which compose the public school system and for which tax-payers are assessed as, buildings, materials, teachers, and time of public school officials?"

The Use of Public School Buildings. Care should first of all be taken to know the state law regarding the use of public school buildings. Many ask the question, "When should public school buildings be used?" without considering whether or not it is important to use public school buildings rather than church buildings. Which is more important in training the child to be religious, a building that has educational rooms and equipment according to public school standards, or a building with which the pupils are to continually associate those thoughts and loyalties which connect them with Divinity and to organized Christianity; a building which because of its architecture and decorations aids one in becoming attached to those historical and significant elements of the religion of our forefathers?

Whether to use school buildings or church buildings is also a matter of one's

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conception of the best educational methods for the development of Christian character. A room in a church even though it does not have the educational atmosphere of a public school building may contribute, under the direction of a skillful teacher, very much more adequately to the necessary procedure in character education than does a public school room with stationary seats and blackboard covered walls.

The Use of Public School Materials and Equipment. When those in charge of week-day religious education use record cards, tables, chairs, etc., which belong to the public school as they do in some places, they are making use of those materials which have been secured at the expense of the state. In a recent New York case one of the arguments against the legality of the movement was the fact that the public schools had furnished the cards upon which the notices were sent to the parents asking for their consent to release the children for religious education. Sometimes churches that are not suitably equipped borrow chairs and tables from nearby school houses. This also is not wise for week-day schools of religion should furnish their own equipment including all supplies, and they should not go forward with their school work until they have sufficient funds available to cover all such necessary equipment.

The Use of Public School Teachers. The same criteria suggested in the case of materials may be applied to the use of teachers. There are, however, more serious problems involved. What advantage is to be gained from making use of public school teachers during public school hours? Just because they are public school teachers does not sufficiently qualify them for teaching religion. If they are the kind of religious teachers that we need in week-day schools of religion they are probably doing already in their public school work as much or even more good than they can ever hope to do in an hour each week in a nearby church. Week-day schools of religion should secure their own teachers and pay for them out of their own funds. The legal risk of using public school teachers is too great and the results too small to thus infringe upon the rights of taxpayers to such an extent.

The Time of Public School Officials. In every plan of cooperation there is always involved the element of time. Should the public school be asked to give time to such matters in the work of week-day schools of religion as discipline, in enforcing the truancy law, and in matters of tardiness? If the work is done as a part of the public school program, except that it is done outside of the building and by other teachers, it seems quite necessary to have public school time used in such matters. It is quite likely that at this point less friction is caused than at any other and that close cooperation is necessary.

Another problem which confronts us in this connection, is the cooperation of the school board with the local council of religious education. Can cooperation be expected between these two bodies to the extent that the members of the school board are also members of the council? It is not right to ask the school board to officially appoint representatives to a council of religious education, but the problem can be solved by selecting as members of the council of religious education those who are also members of the school board.

The Curtailment of the Regular Hours for Secular Education. Another problem which is closely related to the above problem is, "How much time should be asked of the school board for the release of children?" In some cities this time is one hour, and in other cities it is two hours; in still other cities it is more or less. The trend seems to be in the direction of asking one hour each week. Is there not a danger of being satisfied with too little time? If the public school authorities are willing to release children to the churches for religious education upon the supposition that religion is of equal value to the studies of the public school, then should the release not be for the same length of time as is given to other subjects? In many cases this would be two, three or more hours a week. It is quite likely that a minimum should be asked for at the beginning until the schools are thoroughly established and every one is in thorough sympathy with the movement. Then when the time comes when as much time is desired for religion as for other subjects, the school board may be willing to grant the request even if it requires a possible lengthening in the number of school hours each day in order to satisfactorily fulfill the state requirements for school time. There is no doubt that eventually we should have as much time for the subject of religion as for any other subject which the children have in their school curriculum.

Rate of Development of New Schools. There are other problems arising where the law is favorable or where there is no law, which relates to the rapidity with which schools should be started. Many think that when the way is opened, schools should be started wherever there is sufficient local sentiment. In most cases communities should be encouraged to begin preparing for the work but be advised sufficiently by state or national bodies so that they do not actually begin the movement until they are sufficiently prepared to carry on an adequate system of religious education. It is at this point that sound counsel is needed, and more frequently than it is evidently being given, regarding such matters as local organization, cooperation with public school, manner of releasing children from the public schools, teachers, curriculum, etc. Communities should not be encouraged to proceed until they are fully prepared to make a success of their work.

A Future Problem

THERE is a small but growing group in this country that is wondering if the present agitation over legal matters is going to end in giving us a satisfactory solution to our religious problems. Such questions are being raised as, "May we expect that eventually the public school will be willing to grant to the church the same time each week that is given to all other subjects?" "Will the church ever be able to make use of this time as efficiently as does the public school?" "Is not the public school bringing into its curriculum moral and religious education to such an extent that eventually it will be possible for the public school to handle the whole matter?" "Is not religious living largely acquired by associations and contacts under fairly constant conditions?"

It is quite possible that our public schools may become more useful religiously should the teachers sometimes be more religious in their attitude toward life in general and in connection with the teaching of many of the school subjects. What we need in our public schools is not necessarily more teaching of the Bible, but more religious living, more direct and positive influence by the teachers. A religious teacher is not an enemy of sectarianism, but a teacher of religion may be. We probably should give more attention than we are giving to the matter of the selection of our public school teachers. Perhaps we should go back of that and urge that more courses in religious education be placed in the curriculum of our normal schools and teachers' colleges. It is quite possible that a religiously trained teacher may do even more good in developing fellowship with God and reverence for His work and laws in social life than can be done by a week-day church school teacher who gives only one or two hours to the task each week. Not all our problems are solved when we have all the laws we think we need. [*Address given at Birmingham Convention.*]

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A LIVING ECSTACY

A Survey of the International Camp Conferences

By Percy R. Hayward*

"Ideas are often poor ghosts; but sometimes they are made flesh; they breathe upon us with warm breath, and speak to us in affecting tones; then their presence is a power, then they shake us like a passion, and we are drawn after them with compulsion, as flame is drawn to flame."

IS THE Christian religion to be only an occasional irritant, as is the case with a majority of the present generation, or is it to be a living ecstasy in the soul? Is it destined to be the incidental cockle burr to disturb one's placidity for a time, while on the way home from a neighbor's funeral, or is it to be an inward something that mysteriously lays its hand upon every decision of our lives? Is it to be a poor ghost, coming unbidden to disturb the feast of life, or is it to be something that will indeed shake us like a passion and draw us after it "as flame is drawn to flame"?

The answer to this question, as is usually the case, lies in the answer to another,—*Can the attitudes and habits that make up Christian living be made a part of natural and satisfying experience in childhood and youth?* Or must we continue our fruitless attempts to tack on the Christian religion, as we would a fringe after the fabric of the garment has been woven?

Educational Values in the Summer Camp

THE SUMMER camp stands in the forefront of those natural and wholesome experiences that the church is gradually becoming wise enough to use for this profound purpose in character building. The summer camp has been called by the late Dr. Charles W. Eliot, the unique contribution of America to education. The summer camp has had a phenomenal growth on this continent, and largely because it affords youth just the opportunity that it seeks for natural wholesome, satisfying, and self-chosen experiences. And the church has been quick—at least, fairly quick—to see that here is one of her finest chances to remove her religion from its unfortunate association with the drab and the undesirable, and have it associated forevermore with that which has been vivid, vital, and full of satisfying vitamines in the eager experience of youth.

Local churches are taking up this enterprise so that a host of them now put in their budget, along with coal for the furnace and gowns for the choir, an amount for the summer camp. Almost everywhere I go across the country I find county and city councils of religious education laying their plans or getting started on this new project; so many of them are doing it that the problem is not to encourage the growth of the enterprise, but to restrain enthusiastic folk from rushing into a difficult task with inadequate leadership, unsuitable equipment, and a merely tenuous support. Denominational boards and state councils are every year extending their programs, some just getting started and others expanding in a remarkable degree. It all means a huge enterprise already, with possibilities that simply outrun the imagination of us all.

The summer camp movement, therefore, under Christian leadership, offers the church one of its unique opportunities for forging the Christian motive into the very sinews of growing life.

The International Camp Conferences

LAST SUMMER the International Older Boys and Older Girls Camp Conferences had their thirteenth season. In their history well over six thousand carefully chosen youth between sixteen and twenty-one years of age have attended and have responded, under the happy stimulus of camp conditions, to the ideal of Christian leadership.

The season recently closed was a most encouraging success. The attendance in each camp was larger than last year, one camp nearly doubling, several others showing a growth of around twenty-five per cent. The quality of the campers, which means more than numbers, was unusually high. The upper classes were all larger and there were over three times as many graduates as in 1925. In one camp the proportion of old campers back again ran to nearly fifty per cent of the attendance. Attendance was:

Geneva Glen Boys	38
Geneva Glen Girls	94
Lake Geneva Boys	132
Lake Geneva Girls	216
Winnipesaukee Boys	53
Winnipesaukee Girls	85
Total Number of Campers	618

They came from 32 states and provinces, representing 21 denominations.

The support accorded the camps by their constituency forms an interesting commentary on their place in the religious education movement. Of a faculty of forty-nine men and women, a total of twenty, or over forty per cent, was furnished on the time of denominational boards and cooperative councils; this means that the International Council paid only the expense of these leaders while the cooperating agencies paid their salaries

*Director of Young People's Work, International Council of Religious Education.

CLARK GORE *Geneva Glen Boys* — ELEANOR WATSON *Geneva Glen Girls* — MAX McQUEEN *Lake Geneva Boys* — LOUISE WILDEN *Lake Geneva Girls* — DWIGHT MEADE *Winnepesaukee Boys* — MARGARET GREEN *Winnipesaukee Girls*

Camper Presidents of International Camp Conferences

for the periods of camp. Denominations, states, and county councils, are, on the whole, active in promoting attendance at the camps. There are counties whose ambitions to send delegates must be curbed, else their numbers will be out of balance. Leaders are willing to put time into securing delegates because of the contribution that trained and enthused young people will make to their work when they return.

The Order of Geneva

WHAT IS the place of badges and recognitions in the building of character? This is a question that has to be faced in creating camp program and ideals. It is easy to overdo in the matter of badges and emblems, and yet there does seem to be a place for a real recognition of attainment. Dr. W. H. Kilpatrick, of Columbia, has put the principle clearly in these lines:

> The reward or honor should be merely the sign of the real thing and should be so understood and felt by all. The more surely and fully it is the mere sign, with the real satisfaction felt in the real thing, the more surely are we building the character we wish. If, however, reward or honor is the thing principally in mind, we are in grave danger of doing harm where we meant good. The important thing to watch, then, is where the satisfaction is located.
>
> If the rewards and honors are used, like scaffolding in housebuilding, as temporary devices to get desirable action started so we may later remove the scaffolding and leave the house standing in its own strength, then we say that the results are good. But the test is: Can the scaffolding be removed? Will the building stand alone? Are we building positive interests that no longer demand or wish rewards or honors?

Dr. N. E. Richardson, of Northwestern, has defined the objectionable prize or award as being—"that which is bestowed upon an individual person or thing on the basis of demonstrable superiority, and in the bestowal of which other contestants are defeated or eliminated."

In the use of awards in the camps an attempt has been made to avoid an undue emphasis upon the emblem itself, and to concentrate attention upon the process in experience for which it stands. There are four awards only in the camp, the first three of which lead up to and culminate in the fourth. They are:

1. *The Geneva Pin.*—This is the well-known fourfold emblem with the initials of the International camps in the background. This is awarded each camper who measures up to a reasonable degree of camp achievement and ideals.

2. *The State Shield,* for the leading state delegation.

3. *The Tribal, or group, Shield* for the leading tribe in camp.

These three are awarded at camp.

4. *The Order of Geneva.*

This Order, the highest recognition, cannot be given as a result of camp experience alone. It cannot be given until at least six months have passed, in which to test out camp ideals in the drill of the home environment.

After camp each camper receives a "Home Program" as a guide in those home, church, school, and community activities in which a report will be made before the degree can be conferred. This report must be signed by parents, school principal, or employer, pastor or superintendent, and county and state young people's superintendents. The degrees can be conferred at a county, state, or denominational young people's conference, at a Geneva Club meeting, or in the local church school. There are four degrees,—one for each of the four years in the camp curriculum. Appropriate symbolic names and emblems are now being chosen and will be ready for the first admissions on or after March 1, 1927. The enthusiastic way in which this Order has been received by the campers indicates clearly that in a few years its emblem will be as highly prized as that of any fraternity or sorority, and for a purpose higher than any of these—Christian leadership.

Graduate Element in the Camps

CONSIDERABLE progress has been made in utilizing these International camps as, in a sense, graduate camps to which those who have been several years in other camps can come for advanced work. For example, last summer there were in the third and fourth year classes members who had taken their previous work in denominational camps, in state camps, in city camps, and in provincial camps in Canada. Several of such agencies provide scholarships for their one or two outstanding campers. One denomination is now planning to do this on a large scale in all their summer camps and others are considering doing so.

An interesting example of this development arises in connection with the work in Canada. Each province in Canada has had for some years its own camps for older boys and girls conducted by provincial councils. These began back in 1915 and have been expanding since until now each province is districted and provided with camps. It is not the desire of the International Council to attract to its camps large numbers of Canadian boys and girls, as they should be trained in their own camps in their own church programs (C. G. I. T. for girls and C. S. E. T. for boys). It is planned, however, with the cordial cooperation and support of Canadian leaders, to award a few scholarships each year to at least one boy and one girl who are outstanding leaders in their own camps. In this way the work on the two sides of the line will be linked up in a growing movement in the way that seems most desirable. A fine start was made last summer in this direction and three young people crossed the line on this mission of International fellowship. More will do so next year. It is hoped that later some young people may make the same journey going northward and sharing in the Canadian camps.

It is interesting to note that among the chiefs this year one was a Canadian, one an Indian girl, formerly of Alaska, and another a Japanese girl from the West. Thus, there is a meaning in the term "International."

Courses in Camp Management

THESE International camps are in a strategic position to affect the standards and methods of the whole camp movement. In line with this opportunity, a start was made last summer in a direction that will mean much as it is developed in future years. This was through a course in Camp Management and Administration. This was put on as a preliminary experiment in the Lake Geneva Boys' Camp, and was taught most effectively by Rev. Walter Getty, the Camp Director. It was one of the courses for the senior class. This plan will be extended next year for others of the camps and in time will reach all. It has several advantages. It gives the graduates definite training in camp leadership which is frequently expected of them. The group leaders will attend this class and so receive a valuable training. Workers in local churches and communities who are interested in camps of their own can attend this course and not only receive expert instruction from experienced leaders, but also share in a project of camp management going on before their very eyes; incidentally the group leadership of these camps themselves will be strengthened by this plan; and, last of all, this class will be a seminar in which there can be discussed and projected those experiments and pioneer developments in camp program which must mark the camp movement if, instead of mulling over its past, it is to enter regally into its future. The denominations and cooperative councils have, in the International camps, an established and effective instrument by which they can mould the camp enterprise within the church.

So, then, while there are many ways in which to answer aright the question with which we began, the summer camp is one of the chief. It offers to the church increasingly a ready and effective instrument by which to make religion no longer an accidental extra in the lives of a few, but a living and inward ecstasy for the many.

Human Brotherhood

CHRISTMAS is the most human and kindly of seasons, as fully penetrated with the feeling of human brotherhood as the month of June with sunshine and the breath of roses.—George W. Curtis.

CONCERNING STATE AND PROVINCIAL COUNCILS

By Robert Davids*

IN A PRECEDING article the statement was made that the success if not the very life of state and provincial councils depends upon denominational cooperation.

The terms of the Kansas City merger, under "Exhibit B," provide that there shall be an equality in the number of "denominational" representatives and "territorial" representatives in any given state or provincial council. The meager experience we have to guide us thus far seems to establish the soundness of this much discussed exhibit. We all agree that the spirit and not the letter of this agreement is important and no objections would likely be raised to alternatives in that agreement provided the spirit and purpose of it shall be thoroughly carried out. The appointment of a Committee of Nine at the Birmingham Convention to study this entire matter indicates the purpose of the International Council to deal with the problems raised by "Exhibit B" in as flexible a manner as the situation demands. This committee has been working on the problem and will doubtless have an illuminating report at the next annual meeting of the International Council.

In the meantime, various state and provincial councils have found the present agreement quite feasible without any change whatsoever. Citations could be given of at least a dozen of these councils which are building soundly and well in harmony with both the letter and the spirit of "Exhibit B." The statements immediately following of two of the general secretaries of these councils are of great value particularly as they bear upon denominational cooperation.

Cooperation in the Inland Empire

By A. M. Locker, General Secretary

THERE IS NO new plan for securing denominational cooperation in the Inland Empire and South Idaho. We are using the plan recommended by the Field Department of the International Council about three years ago. Our educational committee is composed of the paid directors of religious education of the various denominations in the field, together with any that may be appointed by other denominations not having a paid director, the president of the state council, the chairman of the executive committee, the chairman of the board of trustees, and the general secretary. This committee has two regular meetings, one in December and one in September. The one in December is the most important meeting of the two. At that time we meet for an entire day and outline the program for the year. Last December we adopted a schedule of dates for all county conventions. A complete outlined program of these county conventions was also adopted. Each denominational man agreed to attend a stipulated number of county conventions. Every county convention had a denominational man on the program. This program was faithfully kept with one exception and in that case a shift was made which was very acceptable to all concerned. These conventions were attended by these denominational men without any expense to the Inland Empire Council.

It was also decided to hold four International Standard Training Schools. Each denominational man agreed to give four weeks as a member of the faculty of these training schools at no cost for the Inland Empire. We also outlined the course of study for these training schools and decided upon the faculty for each school.

The committee also decided to hold a series of two-session institutes this fall during the months of September and October. It was agreed that from one to three institutes were to be held in each county. The program for these institutes was outlined and adopted. The general secretary was to hold these institutes without denominational help. By the close of this month we will have held forty-six two-session institutes in the Inland Empire alone.

At the September meeting of the educational committee it was voted to hold eleven training schools in the Inland Empire and south Idaho. Because of a shift of the fields of some of the denominational men the matter of assignment for the various training schools was left until the December meeting. Last year it was decided to reorganize all the counties in harmony with the general plan of the International Council. This also included the organization of all cities of both the Inland Empire and South Idaho. This has been accomplished to the perfect satisfaction both of our denominational leaders as well as the constituents in these different organizations. We have majored rather strongly on the reorganization of the field. It now remains to develop a program that will fit the needs of this field. With the fine spirit of cooperation of every director of religious education we will be able to develop and put over an adequate program.

The key to the whole situation of denominational cooperation lies with the general secretary. This may be rather a broad statement but experience in the field would seem to demonstrate the truth of the statement. Every man who is expected to cooperate in a program of religious education must have the opportunity of helping primarily to build that program. There has been perfect unanimity in every one of our meetings. There has not been a negative vote by any member of our educational committee at any time during the past year.

Cooperation of Denominations in the State Council

By Frank G. Richard, General Secretary, Kansas Council

How was the cooperation of the denominations secured in the state council?

In the beginning a conference of representatives from some of the denominations and the state Sunday-school Association (as it was then called) was held for the purpose of discussing the principles and advisability of organizing the state council.

The decision having been reached, plans for cooperation were agreed upon and a representative committee was appointed to determine the basis of representation. A careful study was made of the strength of the various denominations as a basis of this representation in the Council.

The information was sent to the various denominations relative to the actions of the committees and invitations were issued to the respective denominations to elect their representatives. The response was very gratifying. From the beginning there has been a very good spirit.

From the original council meeting attention was given to a carefully prepared docket with advance notice of the meetings to give the various members ample opportunity to arrange schedule to attend. In recent years the docket and the various reports have been sent out in advance so the members of the council have the opportunity to study the material before coming to the meeting.

Frequent letters are sent to the members of the council and always reports of the council meetings, board of trustees and committee on education. The members of the council are thus kept in touch with the *ad interim* activities of the various groups.

Increasing care is used in the selection of the members of the council. At first there was the tendency to select representatives because of their general qualifications, predominately ministers. More recently attention is given to the real contribution the representatives may make in religious education, whether minister or layman. The general secretary is often asked to suggest some competent people of the respective denominations whom he would desire to become members of the council. He is made to feel a perfect freedom in the matter of giving suggestions. Practically all the denominational representatives are selected by the annual meetings of the respective bodies. The office notifies the denominations in advance of their meetings of the election of representatives sending the present names and offering any suggestions. Just recently the general secretary notified one of the denominations that two of their representatives had not attended

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a single meeting of the council. As a result, neither was re-elected. Those elected were taken from a list of several people suggested. Gradually, therefore, the council is growing in strength.

Cooperation has been a gradual growth. An attempt has been made to place upon the council the responsibility of determining the policies and programs of the state work. The general secretaries of the various denominations having state secretaries were voted members of the council whether elected by their denominations or not. In one denomination the three representatives of the denomination are the general secretary, the director of religious education, and the chairman of the committee on education.

How has the state council secured the participation of the denominational leaders?

Early in the beginning there was organized what we called, for the lack of a better name, "The Field Workers' Association," consisting of the employed denominational state workers and other representatives of denominations not employed, together with the staff of the state council. In this we had the occasion for the study of the common problems and did much to think through a common program. Recommendations from this body were sent to the state council or denominational leaders. An attempt was made to acquaint all the members with the program of each denomination.

The committee on education includes the employed denominational state leaders and outstanding representative educational leaders representing the college, public school and Sunday-school leadership. This committee makes recommendations to the council and is charged with the responsibility of carrying out the decisions of the council.

Upon the state convention programs denominational state leaders are held responsible for certain definite departments. The schedules of the denominations are cleared for the biennial and regional conventions. In connection with the convention provision is made for the denominational meetings. Usually one entire session is set aside for this. This gives the denominational leaders in religious education an opportunity to go over denominational plans and relate the denominational work to the interdenominational work.

An effort is constantly being made to establish the complex of commonality of service. Not "the state council" but "our council." Indicative of this the introduction of the general secretary in denominational meetings often as "our general secretary" or "the secretary of our cooperative work."

As an aid to this the employed denominational directors and the state staff hold from three to four training schools together during the year and team together institutes or other enterprises. Our state has been greatly blessed with splendid, cooperative leaders among the state denominational workers.

It is the policy of the state council to have the matter of the state work presented before the denominational gatherings. Some of the denominations call for a report from their representatives on the state council before the annual state gathering.

It is the policy of the state council administration to secure the opinion of denominational leaders as to methods of procedure and types of service to be rendered. When people feel they have a definite part in initiating a program joint promotion comes much easier.

What further step is necessary in the merger?

The end has not yet been reached. There are not a few problems yet to be solved. The biggest problem is the financial problem. Each denomination has a very heavy program with a budget hardly large enough to carry it forward. The time must come when each denomination in the state council will officially share in the budget of the state council. Religious education might well become the cooperative work of the denominations, with departmental heads, rather than denominational executives in religious education. By pooling both talent and resources, for the same amount of money, and perhaps less, the Kingdom of God can be greatly extended.

CHRISTMAS IN THE PRIMARY DEPARTMENT

By Helen M. Nott*

CHRISTMAS! What a wonderful spell this word holds for all of us; but especially for workers in the primary department of the church school. As we are preparing the hearts of the children for the coming of the King, we in our own hearts feel the throb and thrill of childhood. We feel the sacredness of the season in fuller measure than can those folk who do not have such intimate contact with children.

Let us prepare carefully for this blessed season, lest it find us unprepared, for then it will push and chase us until we are breathless and gasping, and anxious to have it all over.

Our class room shall breathe the atmosphere. By this I do not mean gaudy pictures of Santa Claus pasted on the windows, nor fantastic garlands draped under the ceiling. Let us, instead, select pictures of the Nativity, of the Madonna and Child, of Angels, of the Wise Men, of the Shepherds, and children of our own period that are manifesting the spirit of Christmas. This does not necessarily involve an elaborate display, nor an enormous outlay of money. Our magazines, secular as well as religious, bring splendid copies of the masters, and many business houses use pictures on their advertising material that we can use for visual instruction. When these are attractively mounted on cover paper, they can be hung on the walls or pinned on the burlap screens which we have for this purpose. Let us remember that what we see makes a more lasting impression on us than what we hear. Perhaps a member of the congregation has a good Christmas picture that we could borrow and hang in our department during the Christmas season. Give him a chance to experience that what we share with others gives us more delight.

* * *

CHRISTMAS time means music. The angels sang the news of the birth of the Savior; let us sing it, too. Our piano may sing it for quiet music every Sunday in December. There are so many beautiful carols that may be used this way. Every nationality has its Christmas songs, and what better message can be brought to our children than that children in all lands are singing of Jesus' birth? The Willis Music Co., of Cincinnati, publishes a very valuable book entitled *Fifty Christmas Carols of all Nations*. After your pianist has played the carol tell the children from what country it comes and also something about the people that sing it. Tell them what the song is about and have your pianist repeat it. You can find no more suitable music than the Bohemian carol "Let our Gladness Know no End," the Holland "Sleep My Little One," or the French, "Shepherds! Shake off Your Drowsy Sleep." The English and German Christmas melodies are so well known and loved that you no doubt have used them and will use them again and again.

The hymns that everyone sings at Christmas, like "O Come, All Ye Faithful," and "O Little Town of Bethlehem," have a distinct place in your department. Do not attempt to teach too many of them nor more than one stanza of each. You will find that many of your pupils know them from singing them in their homes and hearing them played on the victrola. Singing them together during your devotional period is a fine way to use them. Do not let a child spend Christmas in your department without memorizing Luther's cradle song "Away in a Manger." There are so many Christmas songs for the primary age that our problem is not finding something to teach, but rather deciding what must be omitted.

*Reformed Church, Milwaukee, Wis.

PACIFIC SCHOOL OF RELIGION

THE MEMORY work for December should also pertain to Christmas. The following selections are very suitable—Luke 2:10-11, "Fear not for behold I bring you glad tidings of great joy"; Luke 2:14, "Glory to God in the highest"; Matt. 2:11, "And when they were come into the house they saw the young child with Mary his mother." Surely these verses should become a part of our Christmas observance.

* * *

ARE WE going to let this Christmas season pass without directing the attention of the children to others? We certainly dare not deny them the joy of giving. The opportunities are so manifold. I know that each denomination is concerned with its own benevolence and this year let us make this vivid. Show the little ones in your department pictures of the children and the orphanage which their Christmas offering supports, or the mission station to which it is sent. In addition to this, let us do something for the local community. There may be a case of physical want that needs to be taken care of. Perhaps there is a shut-in who would enjoy hearing children's voices sing the Christmas songs. I remember the thrill which the grown-ups in our neighborhood had when a group of children, with lanterns in their hands, went from house to house singing carols every evening between Christmas and New Year.

Many schools entertain their pupils at a Christmas party, and this is certainly a wonderful time of the year to get together and be happy. In the cities there are many groups of children that do not have this opportunity to have a good time, and it is a fine thing to have your department be hosts to some of these. The Salvation Army, the Neighborhood Settlement, or whatever organization takes care of the needy in your community will be glad to help you find guests. In case you cannot make such contacts, you can invite the primary department of a neighboring church school.

If your school furnishes a public Christmas program, do not let it be merely an entertainment. Arrange it as a children's service, worshipful and dignified. Let each child that takes part feel that he is to proclaim the tidings of peace and good-will. He has the same privilege that the angels had on the plains of Bethlehem. He may tell the world that Christ, the Savior, is born. Then those that came to listen, the parents, the friends, and neighbors, will feel that they have been, not at a place of amusement, but "even unto Bethlehem!" As the shepherds of old and the wise men, they have worshipped and adored the Christ-child, that marvelous gift which the heavenly Father sent!

As each happy Christmas
Dawns on earth again,
Comes the Holy Christ-child
To the hearts of men.

May there be many to receive Him!

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*

216 Metropolitan Tower, New York City

Dr. W. C. Pearce

AT THE meeting of the Executive Committee of the World's Sunday School Association, held in New York September 28th, Dr. W. C. Pearce, Associate General Secretary, at his own request was granted leave from active service until the time of the Tenth Convention of the World's Sunday School Association, which will take place in Los Angeles, July 11-18, 1928. Dr. Pearce asked for the leave of absence that he might have the most favorable conditions for the full recovery of his health. In December, 1925, he was suddenly stricken with a severe and persistent attack of arthritis. For two months he was in the Presbyterian Hospital in Chicago and then sought the dry climate of Texas for a month. While making steady progress toward health it was prudent to give up plans for attendance at the International Council Convention in Birmingham in April. At that time, the World's Executive Committee voted Dr. Pearce leave of absence, with full salary, until October 1st. At the September meeting, Dr. Pearce asked to be released from responsibility, without remuneration, until July, 1928, and this was granted. Dr. Pearce continued to serve the World's Sunday School Association until November 15th and retains his office of Associate General Secretary. Meanwhile, Dr. Pearce will continue to serve the great cause of religious education to which he has devoted thirty-five years.

However, Dr. Pearce will, during this interim, serve as General Secretary of the Southern California Council of Religious Education. His address will be Columbia Building, Los Angeles.

Meme Brockway's Around the World Deputation Trip

MEME BROCKWAY, Director of Children's Work for the American Baptist Publication Society, is giving a year to a special deputation trip under

Dr. William C. Pearce

the auspices of the World's Sunday School Association. She has been released by her Board for this work and the expenses involved have been fully provided by a friend of the cause and the Baptist Board. Miss Brockway sailed on the "Roma," November 6, for Naples where she proceeded to Alexandria, Egypt, where her work began. After spending ten days under the direction of Rev. Stephen van R. Trowbridge, Sunday-school Secretary for Moslem Lands, departure was made on Dec. 1 for Colombo, Ceylon, where two weeks will be given to the Ceylon Sunday-School Union. Over three months will be spent in India and Burma, and China will be reached about April 30. May is assigned to Korea and June and July to Japan. August to October will be given to further work in the Orient, including a detour to the Philippine Islands and San Francisco may be reached November 6, 1927, exactly one year after leaving New York City. The World's Sunday School Association has field secretaries in all the countries to be visited and the local programs will be arranged by them in cooperation with the missionaries in each area.

Miss Brockway has been active in the counsels of the International Council of Religious Education. She has collaborated with a small group of elementary leaders in setting up standards for the cradle roll, for beginners, primary and junior Sunday-school departments. She is the author of *Church Work With Juniors*. Her work in conference and on the platform is characterized by a fine grasp of Bible truth for boys and girls, a large vision of the ideals of religious education, and a practicality which is the Scotch heritage. Perhaps her outstanding trait as an educational and religious leader is her ability to

*Assistant Secretary, World's Sunday School Association.

enter into a new situation and adapt her suggestions to the need as she discovers it.

From early girlhood she dreamed of service on the mission field. Providence had a great work for her in America, but through the years her prayer has been that she might be able to take to the workers with the children of many nations, the help which has come to her through her work at home and through her participation in four World's Sunday school conventions. Now through the generosity of a friend of mission work, and by special appointment of the World's Sunday School Association, she goes forth on a year's deputation work.

"Cross Words" Increase Bible Study in France

CAPABLE writers are preparing a series of lessons for use in the Sunday schools of France. This work is going forward under the general auspices of the Sunday-School Union of France. These lessons are constructed to meet the needs of the pupils at each stage of their development. Missions, temperance and philanthropy are emphasized in the teaching material.

To stimulate the interest of the children "cross words" on religious and Biblical topics have been placed in their weekly leaflets. Then there is a competition in Bible study in the "Almanach" entitled "*Almanach de Bous Conseils.*" Many young people are very enthusiastic in their research and give a goodly amount of work to the judges who examine the papers.

Teacher Training in Czecho Slovakia

REV. A. NOVOTNY, General Secretary of the Sunday-School Association in Czecho Slovakia, recently sent his training school report to the office of the World's Sunday School Association. Extracts are given which enable one to glimpse something of this important work:

"For the second time the Sunday-school teachers in Czecho Slovakia assembled to take part in a ten days training course in the valley of the river Sazava. The place itself is a very beautiful and healthy spot to the south-east of Prague, where a splendid scenery untouched by human hands intimately spoke of God's nearness, to the hearts of all participants. Teachers again were located in fifteen tents, pitched on a large meadow, bordered by deep forests and the river Sazava. There could hardly be found a better place for a teachers' training course. The site itself provides not only quiet hours for meditation, but also an ideal recreation, to say nothing of its influence upon the friendly feeling, which naturally arose from our being together for ten days.

"The guiding idea of the whole program was 'religious education as a means of getting out of the present church difficulties.' In all lectures emphasis was laid upon the idea that Christ had come not only to save souls, but to sanctify body, leisure, recreation, and work as well. 'The whole Christ to the whole man.' Accordingly, religious education must develop not only spiritual, but also mental, physical and social faculties of boys and girls, in the direction of a perfect life as revealed in Jesus Christ. No lecture missed this point of view.

"Fifty lectures dealing with Sunday-school problems and educational questions in general were delivered in ten days.

"Besides these lectures there were conducted ten model talks to children by Rev. Adolf Novotny. We were happy to have with us seven jolly children, who listened with pleasure to the talks thus forming an experimental Sunday school. It became clear to the leader of the camp, that the next training course at Sazava cannot refrain from having at least two little groups of children with it as training classes for teachers.

"The devotional program was conducted by the secretary. Ten devotional addresses were delivered on all the mornings, emphasizing that the individuals as well as the Sunday-school teachers' staff should expect more from God than has been expected till the present day. All participants testified to having been encouraged by these addresses to make a new hope and to work out new plans. The fact that the teachers asked to make longer the hour for quiet meditation during which no one was allowed to speak with another, showed how earnestly they wished to recover spiritually and to gain new visions for their work. Another kind of devotion were the daily meetings at the camp fire in the evenings. Many songs were sung, many personal testimonies were uttered, many a good word for Christ was spoken. All participants felt like members of a large Christian family, whose Father was God and whose elder Brother was Jesus Christ."

THE LAW OF GOD FOR THE HEARTS OF CHILDREN

By Marion Colman*

IN AN AGE notorious for its lawlessness, for its self-indulgence, its materialism, there comes a persistent cry to the churches: Teach the children religion; teach the children religion! This cry does not come from church members only; it is the cry of the world at large, and in the very fact of its being uttered there is occasion for great hope. An age is not lost which knows its need and senses the direction from which to receive aid. Herein is the great opportunity of the Church, that she heed the challenge. She *must* teach the children religion, and in so doing she will liberate undreamed-of forces of righteousness in the world.

One necessary phase of religious education is knowledge of the laws of God. Such knowledge forms the basis of Christian character. Let the aim be to present the laws of God in a positive, practical way, and to interpret them according to the experiences of boys and girls. The Ten Commandments thus are taught with emphasis upon the great fundamental virtues which underlie them, rather than upon the negative aspects. The teachings of Jesus are brought down from the realm of the idealistic and impractical, where many people thrust them, and placed where the children can see their application to everyday life. Lessons in honour, reverence and filial respect—lessons in love and service and sacrifice—we cannot begin them too soon nor emphasize them too strongly.

But in our enthusiasm for subject matter of such an inspiring nature, we must not forget that our primary consideration is not subject matter, but boys and girls. This has been said by almost every one who has written a text or manual for religious education; it needs to be said again and again. The individual needs of the members of our classes—herein is our challenge and our opportunity.

Thus children of junior age in the church school—that is, children of nine, ten and eleven years—are usually healthy, full of boundless energy, eager to learn, able to memorize easily, quick to detect shams, hero-loving, impressionable, abounding in loyalty, and altogether a most stimulating group with which to work. At this time they may be fired with loyalties that will last a lifetime, or neglected and misguided so that they are lost to the church after the first crisis.

I am well aware that no knowledge of God's laws, however complete, is of value if it fails to affect conduct—if the learner does not become a "doer of the word." And no act of outward conformity to any moral code will suffice if in the heart there is no love of God, no sense of personal allegiance to the Lord Christ. Always, therefore, there should be the attempt to strengthen the desire for obedience through love and loyalty. Even when the inmost essentials of the religious experience cannot be taught, the way can be opened for them. To us is given that blessed commission: In the hearts of His boys and girls, prepare ye the way of the Lord.

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* Religious Education Dept., Brooklyn Federation of Churches. Extract from "Rules of Life for Boys and Girls: Week-day Lessons in Religious Education." Fleming H. Revell Company, New York. See page 3.

HOW SHALL JUNIORS OBSERVE CHRISTMAS?

By Phebe A. Curtiss*

OF ALL THE special seasons and special days which automatically follow one another for our consideration, as we work in the church school, there is no one which demands more thoughtful, careful preparation than the observance of the birthday of the Christ whom we love and serve.

The end and aim of those who have these plans in charge should be to make the Christmas celebration for our boys and girls a time when they will not only enter into the festival of joy but when they will realize that all of that joy is an expression of their love for that One who came to earth on that day so many, many years ago.

These plans naturally divide themselves into two distinct groups.

They should be delivered with numbers in place of the writers' names, to a committee of judges, a week before the program is to be given.

These judges should select a certain number of the best ones from each group and these, interspersed with hymns, Scripture, and prayer, would make an interesting program at the church-school hour or in the afternoon at a special service.

This might be planned for a small school, also.

The Week Day Entertainment

A VERY interesting evening may be enjoyed by a school or a department which may also be a "giving" Christmas.

A public institution could be selected —a hospital, a neighborhood settlement house, or the like—to be the recipient of the gifts which are brought. The members of each class could dress in costumes suggested by the gift it brings or a fitting "stunt" could be given as the gift is presented.

A group of boys could be dressed like the "Quaker" as they brought packages of Quaker Oats, or like the pleasant-faced "Cream of Wheat" man, bringing packages of that food preparation.

The girls, dressed in the attractive costumes pictured on the packages, might bring Sun-Maid Raisins, Dutch Cleanser, or Cocoa.

Some boys might be "dusty millers" with sacks of flour, or "jolly farmers" with wagons of vegetables. A class of girls could present a Japanese screen, giving a drill with Japanese parasols or fans. A class of boys and another of girls could form a "Kitchen Orchestra" presenting the kitchen utensils which they had used as instruments in an orchestral number. There are endless possibilities in this and the main point that it is all "for others" should not be overshadowed by the frolic in it.

Parties.—Christmas parties are of two kinds:—the party which is given to children whose circumstances at home deprive them of the gayety and fun which brightens the lives of more fortunate children, and no pains should be spared to make this party the happiest time of the whole year, with lights and trees and stories and games and good things to eat.

Then there is the party which the more fortunate children have—not for themselves but for these "other" children. One junior department in Chicago every year entertains one hundred children from Erie Chapel, as their White Gift, and they do it royally.

They meet them, look after their comfort all the afternoon, planning a program for them and having for each one a gift wrapped in white and bearing his name. They serve sandwiches and milk, ice cream and cookies, and give them candy and fruit when they start home. When they go, too, they all have warm mittens on and many of them are much more comfortably clad than when they came. It is a gala occasion for the little visitors, but a happier time still for the young hosts and hostesses.

Such a party was taken to one of the settlement houses and a girl who was serving came to us and said "Oh, one little girl wrapped up her sandwich to take to her mother because she is sick. May I give her another one for herself?" Later on, as the children filed out to go home, this girl stood near us. The younger child came up and put her arm around her and said "I love you!" The girl turned to us with her eyes shining like stars and she said "Oh! I am so happy tonight!"

No wonder for she had done it in His name and she had the true Christmas spirit.

NOTICE

Change of Address

A request for CHANGE OF ADDRESS should reach the office of the INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION *BEFORE* the 15th of the month PRECEDING which such change is desired.

The Sacred Service to be Held on Sunday

White Gifts for the King.—No plan has been found which works so effectively as the "White Gift" plan or the bringing of "White Gifts to the King." This is a service for the whole school to be rendered on the Sunday just before Christmas. It is based upon an old legend of Cathay, in which the giving is three-fold, for there are gifts of *substance*, gifts of *service* and gifts of *self*. The gifts of substance are gifts of money and things which are brought to the altar and are destined to bring happiness to others; the gifts of service are promises which are made to do things which may be counted as "service" for Him; and the gifts of self are the hearts given to Christ.

The decorations for this service are always white and the lighted star and cross are effectively used.

For those who desire something of a spectacular nature and who wish to vary it from year to year, a number of very beautiful services have been planned but in many schools it seems best to have a simple service of song, Scripture, prayer and story, all very reverently conducted and all hinging upon the bringing of these gifts by departments and classes.

There is no department in the school which enters more heartily into this service than does the junior department. Boys and girls of this age delight in planning, in their classes, to bring things which will make some one's Christmas a happy one; it is the time when they love to work out some form of service to give, simple though it may be, and it is the natural thing for them in the later junior years to be ready and eager to give their hearts as their White Gifts.

In some schools, every year, from twenty to thirty boys and girls make the decision at this time and are ready to enter the communicant's classes and receive the instruction which prepares them for coming into the church at the Easter communion.

A complete description of this plan, which has come to be used the wide world over, will be found in the little book *White Gifts for the King*, by the writer of this article.

It may be secured from the publishers, Meigs Publishing Co., Indianapolis, or the Wm. H. Dietz Co., Chicago.

Pictures.—A very beautiful Christmas service may be worked out in which appropriate pictures are thrown upon the screen. It is a great pity that in religious education more use is not made of the reproductions of the great masterpieces. It has been stated that more pictures of religious subjects are found upon the walls of public school rooms than in church schools, which would seem to indicate that the teachers of religion are slow to realize the value of the picture in their work.

*Author "White Gifts for the King," "Christmas Legends and Stories," etc.

A Christmas Carmen

By John Greenleaf Whittier

SOUND over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorus of love;
Sing out the war-vultures and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!
Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

On the Sunday before Christmas last year a large group of juniors sat in reverent silence while some of these great pictures were shown and a few words of explanation of each one were spoken.

Such pictures as "Holy Night" (Correggio), "Announcement to the Shepherds" (Plockhorst), "Arrival of the Shepherds" (Serolle), "Journey of the Wise Men" (Portaels), "Adoration of Magi" (Hofmann), "St. Joseph and the Child" (Murillo) and any of the Madonnas may be used.

A service may be arranged by which during the showing of the pictures appropriate hymns are sung and familiar passages of Scripture are repeated.

Hymns.—In much the same way use may be made of Christmas hymns. They should be sung and interesting stories about them should follow.

For a few weeks before Christmas stress should be placed upon the memorization of a Christmas hymn or hymns. The value of storing away in the heart these majestic old hymns can never be estimated.

Original Productions.—An interesting program may be worked out in the junior department by having some original papers written. Two or three weeks before the time, subjects might be given out. All pupils in the first year group might be given the subject "The Story of the Birth of Christ"; in the second year, "A Christmas Story I Have Heard"; and in the third year, "Christmas in Other Lands." (These subjects are merely suggestive.)

NOTE:—Good stories for Christmas time are found in *Stories for Every Holiday*, by Carolyn Sherwin Bailey, *This Way to Christmas*, by Ruth Sawyer, and *Christmas Legends and Stories*, by Phebe A. Curtiss.

THE PRIMARY WORSHIP PROGRAM FOR JANUARY

By Dorothy Kay Cadwallader*

Theme for January: Joy in the Glad New Year

First Sunday

CALL TO WORSHIP: "Largo," Handel.

MORNING HYMN: (p. 13, *Songs of a Little Child's Day*, by Emilie Poulson and Eleanor Smith, Milton Bradley Co., New York.)

"For this lovely New Year
All the earth adorning
Praise and thanks be given
To our God in heaven."

A NEW YEAR PRAYER:

"The old year now is past and gone
O Lord, wilt Thou be near,
And guide and bless us every one
Throughout the long new year."
(From *My Best Book—The Master Library*. The Foundation Press Inc., Cleveland, Ohio.)

BIBLE VERSES:

Oh come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving
Let us make a joyful noise unto him with psalms.

HYMN: "Praise Him, Praise Him." (*Songs for Little People*, Danielson and Conant. The Pilgrim Press, Boston, Mass., No. 6.)

OFFERING SERVICE: (Have a child from each class bring the offering while the pianist plays "Thanksgiving Response," *Song and Play for Children*, Danielson and Conant, No. 33.)

"Heavenly Father, thanks we sing
Gifts for children do we bring. Amen."

LESSON STUDY: Have pianist play "Winter Hymn" (*Songs for Little People*, No. 108) as a signal to gather around the superintendent for the story.

SONG: "Winter Hymn."

STORY:

Christmas had gone. The glad New Year had come. In a tiny city in a little hut on the side of the hill lived a little boy and his mother. They were not glad. They were sad, very sad, for the New Year had taken the father of the little Assyrian boy to the heavenly home.

Emmanus stood with his tear-stained face pressed against the cold window pane. Presently he slipped out into the cold, cold street. Timidly he walked along, turning his head first to the right then to the left. He was frightened for he knew no one. All at once he heard sweet music and children's voices, singing:

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord Most High! Amen."

He had been to school in another city in this new country and understood English. He ran to the little white church that he might hear more of the sweet, joyous music.

Just as he reached the door, a little girl with great big blue eyes shining-bright put her little hand in Emmanus' and said, "Come with me inside where you can hear better." So hand in hand they entered, the little stranger from the sad home and the little girl with the kind heart. Emmanus forgot to be sorry, for all the boys and girls were kind to him. The kind teacher walked home with him and talked to the sad little mother. After that Emmanus never missed a Sunday and every morning he sang the little hymn he had first heard the happy children sing that New Year Sunday:

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord Most High! Amen."

Shall we sing it, too?

HYMN: "Holy, Holy, Holy" (*Song and Play for Children*, No. 5).

PRAYER: Dear Jesus, bless the little Assyrian boys and girls in our happy land. Help us to be kind to them for 'tis a strange land. May we show them that we love Thee by loving them. Amen.

Second Sunday

CALL TO WORSHIP: "Holy, Holy, Holy."

HYMN: "Holy, Holy, Holy."

BIBLE VERSES: This is the day which the Lord hath made;
We will rejoice and be glad in it.

A CHORUS OF PRAISE: (*Songs for Little People*, No. 51.)

PRAYER:

"Every morning God we raise
Unto Thee our song of praise.
Thanking Thee for happy days,
Glory to the Father!" Amen.
(Play softly "Song of Praise," No. 7, *Song and Play for Little Children*.)

OFFERING SERVICE: (See first Sunday.)

LESSON STUDY: Have pianist play "Winter Hymn" as a signal to gather around the superintendent for a story.

SONG: "Winter Hymn."

STORY: "Little Freedom," by Millicent Roche (From *Everyland*, Feb. 1926, West Medford, Mass.)

PRAYER:

"Take our love, Jesus dear
To little 'Freedom' in Algiers.
Bless her, keep her in thy hand
Until she reaches our free land."
Amen.

Third Sunday

CALL TO WORSHIP: "Jesus, Friend of Little Children" (No. 29, *Songs for Little People*).

HYMN: "Jesus, Friend of Little Children"

"Jesus, Friend of little children,
Be a friend to me;
Take my hand, ever keep me
Close to Thee."

BIBLE: Psalm 100:4

Enter into his gates with thanksgiving,
and into his courts with praise.
Praise him, praise him, praise him,
Lord of all.

A CHORUS OF PRAISE: (Sing reverently.)

PRAYER:

"I thank Thee for my night of rest
And for the morning light;
Watch over me the whole long day
And help me to do right. Amen."

(From *Prayers for Little Children*, by Lucy W. Peabody. Central Committee on the United Study of Foreign Missions, West Medford, Mass.)

OFFERING SERVICE: God loveth a cheerful giver.—2 Cor. 9:7.

OFFERING HYMN: (*Songs for Little People*, No. 88.)

"We give Thee but Thine own
Whate'er the gift may be.
All that we have is Thine alone
A trust, oh Lord, from Thee. Amen."

LESSON STUDY. Play "Jesus, Friend of Little Children" as a signal to gather around the superintendent for a story.

STORY: "The Good Shepherd—Negroes in America and Africa—Baa, Baa! Black Sheep" (from *Missionary Stories for Little Folks*, Junior Series, Margaret Applegarth, Geo. H. Doran Co., New York).

CLOSING PRAYER SONG: "Father in Heaven" (*Songs for Little People*, No. 1, second stanza.)

Father in heaven, help Thy little children
To please Thee ever in their work and play;
Help them to be truthful, gentle, kind and loving,
To be like Jesus, and follow Him alway."

Fourth Sunday

CALL TO WORSHIP: "Jesus, Friend of Little Children."

HYMN: "Jesus, Friend of Little Children."

BIBLE: Psalm 126:3

The Lord hath done great things for us, whereof we are glad.
Praise him, praise him, praise him, Lord of all.

A CHORUS OF PRAISE.

PRAYER: Thank Thee, heavenly Father, for the beautiful snow. Thank Thee for our warm houses and warm clothes. Thou art very good to us. Help us to remember to feed thy birds these cold, snowy days. Amen.

OFFERING SERVICE: (Same as third Sunday.)

LESSON STUDY.

Play "Jesus, Friend of Little Children" as a signal for children to gather

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around the superintendent for the story.

HYMN: "Jesus, Friend of Little Children."

STORY: "The Boy Who Swept the Corners Clean." (*Missionary Stories for Little Folks*, Margaret Applegarth, Junior Series.)

CLOSING PRAYER: Through the coming week, at home and at school, help us to be like the boy Jesus. Amen.

Fifth Sunday

CALL TO WORSHIP: "Melody in F," Rubenstein.

HYMN: "Morning Hymn."

HYMN: "Jesus, Friend of Little Children."

BIBLE: Psalm 107:1.
O give thanks unto the Lord: for he is good.

A CHORUS OF PRAISE: (Part 1, 2, 4.)

PRAYER: Thank Thee, dear Jesus, for this beautiful world. We thank Thee for it. We thank Thee for this church school and hope that we may help others to know and love Thee, too. Amen.

OFFERING SERVICE: James 1:17, John 3:16, Matt. 10:8, 2 Cor. 9:7.

OFFERING HYMN: "Thanksgiving Response."

BIRTHDAY SERVICE: (Recognition of all birthdays occurring during January.)

SONG: "Birthday Child." (No. 84, *Song and Play for Little Children.*)

"Birthday child, to you we sing,
Happy birthday greeting!"

BIRTHDAY PRAYER: We bring these children to Thee, dear Lord, for Thy blessing. Keep them ever pure and sweet, kind and good. May the coming year be a very happy one. Amen.

LESSON STUDY.
Play "Melody in F" to call children around the superintendent for story.

STORY: "The Smoke of a Thousand Villages." (From *Missionary Stories for Little Folks*, Junior Series by Margaret Applegarth.)

CLOSING HYMN: "A Wee Prayer." (No. 78, *Song and Play for Children*, Danielson and Conant.)

"Father in heaven, we pray to Thee
That good children we may be."

LEGAL STATUS OF WEEK-DAY CHURCH-SCHOOL MOVEMENT

By Thomas S. Young*

THE MOST valuable recent contribution to this subject is the article by Professor Carl Zollman in "Religious Education," of February, 1926. Among other things, he says: "The result of the school controversy (public school versus religious education) as it stands out today is that all sides lost—a result not at all uncommon in such matters. The Catholics lost their subsidies and henceforth were forced wholly to support their schools. The Protestant denominations lost the teaching of their religion in the public schools which henceforth were confined to purely secular subjects. The public school pupils lost a large part of the moral restraint which religion alone can impart. The churches lost many who should have become faithful members, and the state finds its burdens vastly increased and its citizenship degenerated. The consequences of a godless education can be studied today at close hand in any penitentiary, house of correction, or reform school. This is vitally felt by every teacher from the kindergarten to the university, and by every business man from the corner grocer to the president of the most powerful bank. They fill the courts with litigation, the jails with inmates, and the graves with corpses."

A similar all round loss is likely to be the immediate outcome of the present day situation in connection with the week-day church-school movement. The present contention for credit in the public school for Bible study, use of public school property and time produce a situation fraught with danger to the movement. Proceedings in injunction suits seem to warrant the conclusion that the use of public school property in any form is liable to give ground for instituting proceedings against the use of either public school time or property. Even though state laws seem to permit the use of such property it seems certain to invite legal opposition.

States Using Public School Time

THE following states are making use of public school time for religious instruction to a greater or less extent: Maine, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Virginia, West Virginia, Michigan, Indiana, Illinois, Wisconsin, Iowa, Kansas, Nebraska, Minnesota, South Dakota, Oregon, Oklahoma, Texas, Tennessee, Alabama, and Florida.

Confusion concerning the differentiation of Bible reading in the public schools and released time from the public school day for religious instruction exists to such an extent that satisfactory reports from some states are difficult to secure. In the preceding list, there is some question as to the certainty of the use of public school time for religious instruction in Texas, Alabama, and Florida. Oregon, Iowa, South Dakota, Minnesota, and Ohio have legislation on this subject. Oregon, South Dakota, and Minnesota have passed legislation definitely providing for the release of such time. Iowa, in the recodified laws of 1924, provides for school boards granting public school time for religious instruction to whatever extent in their judgment is wise. Ohio, by a decision of an injunction suit, has declared for East Liverpool, and such other sections as the decision covers, that its constituency can teach the Bible in the public school room during the public school day.

In 1925 nine states presented bills in their legislatures asking for authority to use released time. In eight of these the bills were defeated, Oregon alone, passing the act. The Indiana legislature passed the bill but it was vetoed by the Governor on the advice of the Attorney General that it was unconstitutional. Eminent authorities have since decided unofficially that the bill was constitutional. Of the eight states defeating this legislation, three of them, Maine, Pennsylvania, and Indiana, had been using, "by toleration," public school time in a number of communities. This practice is being continued without opposition.

It is an interesting fact that in many of the legislatures where the bill was defeated, the leader of the opposition or one of the prominent workers against it, was a woman. This fact is, at least, worthy of consideration in any future efforts for legislation. The movement has reached the point where its rights must be tested out in the courts.

Injunction Suits

UP to the present time, injunction suits have been brought in New Jersey, New York, Ohio, and Illinois. In New Jersey the only question at issue was that of the use of public school time. The commissioner of education for the state decided that such use of public school time was unconstitutional. His decision was afterwards reversed so that the state is now using public school time with the approval of the courts.

In Mount Vernon, New York, an injunction was made permanent in the court of Judge Seeger. The points at issue were the use of public school property and public school time. At East Liverpool, Ohio, the question at issue was that of the use of both time and property. The injunction was dissolved and the right of such use sustained. In Oak Park, Illinois, injunction proceedings were initiated but are being held in obeyance. At White Plains, New York, an injunction has been asked forbidding the state commissioner of education approving the board of public schools, permitting the use of public school time. This is still undecided. Those in charge of the defense in this case are of the

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opinion that the use of public school time is supported by the constitution. The use of public school time is not in violation of the state laws even though injunctions may be sustained in cases involving the use of public school property.

It is interesting in connection with some of these injunction proceedings to note the fact that council employed jointly by Catholics, Jews, and Protestants have declared emphatically in favor of supporting the use of public school time. It is also interesting to note that it is the opinion of eminent lawyers that the making permanent of injunctions preventing the use of public school time unrelated to other questions will endanger the foundation upon which all parochial schools exist. If these authorities are right in this position, it means that there is but one attitude for all communions to take in this matter—namely, if there is any legal ground for the use of public school time we must stand together in the establishment of that fact. In order to do this, all other questions or controversies should be eliminated.

Three Factors in the Situation

THERE are three factors in the situation as it presents itself at the present time which are of supreme importance. They are: (a) the use of public school property, (b) granting credit by the public school for Bible study, (c) the use of public school time. Of these, the use of public school time, in our judgment, is basic. "A fight in the courts in this matter is as certain to come as was the recent total eclipse of the sun. Why not prepare for it now? By doing this, fatal mistakes can be avoided and the whole developed and guided along rational lines to complete success." Such are the words of Professor Zolman. If Prof. Zolman is right, and the weeks are proving him a true prophet, shall we not do well in eliminating all questions save that which is basic, that is, the use of public school time? This is the crux of the situation: That the use of public school property in many of our states is unconstitutional is beyond all question. It is a pretty generally accepted fact that such use contravenes the first amendment to the constitution of the United States, involving the separation of church and state; i. e., the church using for its purposes that which has been provided by tax money of the state.

The receiving of credits for Bible study or other phases of religious education from the public school is open to question. The Supreme Court of the state of Washington has held that, "A constitutional inhibition of the appropriation or application of public school money or property to any religious worship, exercise, or instruction prevents a school board from granting credit to high school pupils for an examination covering the historical, Biblical, narrative, and literary features based upon an outline provided by the board, though no personal instruction is to be given in the public school but is left to the home or church of the students." We do not feel that this contention of the supreme court of Washington can be sustained. Nevertheless, as long as there is a doubt, it is a question of wisdom if at this stage of procedure we should not carefully avoid seeking for credits, where they have not already been provided for by decisions of legislation.

Duty of the Hour

A MORE detailed presentation of the legal situation would not be of great value because it is in such an unstable condition, changing from month to month. Perhaps the more important questions to be considered at the present time are our attitudes and opportunities. These may be summarized under three heads as follows:

The promotion of week-day church schools in released time as indicated by the large majority of places is that all communions including Catholics, Jews, Latter Day Saints, and others can be brought together on the common ground of this movement. This fact affords great encouragement. It would seem that we should take the definite and firm position that there *is common ground* on which the religious bodies of our country can unite in their attempt to provide a larger measure of time for religious instruction.

In order that we may come to this common ground it would seem that we should be sufficiently open minded, whatever our present views may be, to be able to evaluate the positions of other than our own communion, agreeing for the time, at least, to hold in abeyance the promotion of those elements upon which we cannot agree.

Is it not possible for us to reach the definite determination that nothing shall turn us aside until a solution of the problem is reached?

The Next Steps

IN VIEW of these suggestions, it would seem that our next steps should be as follows:

Aiding in securing Supreme Court decisions in each state where the question is precipitated and through some one of these states the submitting of the question to the Supreme Court of the United States. As Professor Zollman, in speaking of this point, writes, "The religious day schools aim to take over that part of the education of the child which the public school system cannot perform in this country. To limit a child to the public schools is to limit his education—a proposition inherently at war with the underlying policy of compulsory education acts. Certainly a favorable decision by the courts would be a charter of liberty, a veritable Magna Charta for the week-day schools movement. It would clear away every legal obstacle which, under state constitutions and state decisions, now obstruct its progress. It would make entirely unnecessary any tinkering with state constitutions and statutes. Even an unfavorable decision would clear the atmosphere and show the necessity for vigorous local action. In view of the tremendous advantage to be gained by a favorable decision, and even in view of the disadvantage that would result from an unfavorable decision, a speedy appeal to the United States Supreme Court of a case or cases properly shaped to embody the essential features would seem to be in order.

The above suggested actions concern but a small number of states, and with but one state as to the Supreme Court of the United States. But there is a present duty, upon which all the forces favorable to released time for religious instruction may engage—that is, the education of the public mind. This cannot be ignored with safety to the movement. There is no question whatever that in the eight states in which legislation was defeated in 1925, without exception, the major difficulty was lack of clearly defined objectives and definite information as to the plans and purposes in connection with the legislation. As a result misrepresentation of every conceivable kind was present in the various states. Legislators were without any satisfactory information. Their constituency in the majority of these states did not know that such legislation was contemplated. This ignorance made it possible for politics and anti-religion to play their game wherever conditions made it a matter of personal interest. Even the courts before whom cases having to do with this movement have been brought for trial have shown very clearly the lack of any real grasp of the situation and appreciation of the objectives in the movement.

Professor Zollman, writing of this fact, expresses himself as follows: "The author has failed to see in any one of the fairly numerous decisions arising under these provisions the slightest reference to this history (the movement of public school and religious instruction). Each decision treats the constitutional provision before the courts as an isolated phenomenon of state history, totally unrelated to a large movement of imposing magnitude."

In some of the states the overhead movement to promote these bills before the legislatures was well organized, but at so late a day, preceding the time of possible legislation, that it was not physically possible to give satisfactory information to the body of legislators, but more especially was there the inability to fully inform the public mind on the subjects. It will be an inexcusable and gross mistake on the part of any state which shall in the future undertake such legislation to do so without sufficient time to thoroughly inform the entire body of citizens of that state. [*Address given at the Birmingham Convention.*]

JUNIOR WORSHIP SERVICES FOR JANUARY

By Mary Alice Jones*

Some Suggestions Regarding the Use of These Programs

THE JUNIOR worship programs are prepared primarily for use in those church schools having a separate worship service for the junior boys and girls. While it is, of course, not expected that these programs will be followed in detail, there is a purpose for each item that is included, and there is a reason for putting it in just the place that it is used. It may be well, therefore, to indicate briefly the plan upon which the services have been built.

It is assumed that the pupils have gathered for the worship service, either from some other part of the program or at the beginning of the church-school hour. The services do not include suggestions for other parts of the departmental program,—fellowship, new songs, drills, etc. They are concerned only with that part of the hour that is set aside specifically for worship.

If the pupils are gathering from classes, there should be a processional hymn played, and if possible sung as they come into the worship assembly. This has as its purpose the unifying of the group. Following this there should come a prelude,—some simple, quiet selection played by the pianist or a short violin solo. This is to prepare the group for participation in the worship service.

The call to worship comes next, and it should bring the thought of God and of His presence with them definitely before the group. The particular call to worship used with any service should, of course, forecast the theme of the service.

If the call to worship has been effective, there will be a feeling of reverence, humility in the hearts of the worshippers. This should find expression through a unison prayer or a prayer hymn, acknowledging the power and the holiness of God. But this mood is not likely to be sustained; and there should follow a hymn of praise, thanksgiving, or fellowship.

The Scripture reading, talk, or story is now that for which the pupils are looking. They have been reminded that they are in the presence of God; they have acknowledged His holiness; they have praised Him for His goodness. Now they are ready for some further light on His character or on His will for His children. The specific theme for the service should be clearly set forth in this part of the service.

The response of the group to this theme should follow. The order of the response will vary; but usually there will be first a prayer of thanksgiving and of petition, the offering service through which the thanksgiving is continued, and a hymn of dedication, expressing the desire and purpose of the group to live in accordance with God's purposes.

For junior children all of this will, of course, be specific rather than general, centering about the theme for the service.

In the suggested programs there are doubtless several hymns and responses which the pupils do not know. It is to provide for this possibility that the programs are printed a month before they are to be used. It is never wise to use an unfamiliar hymn in a worship service. It is well, therefore, to set aside a few minutes of the church-school hour for the development of hymns, and to look ahead to see what new hymns are called for early enough to have them learned before that time. It is better to substitute a familiar song on the same theme, even though it does not seem to be so satisfactory an expression of the thought, than to over-load the group with new songs. They rarely should be taught more than two new songs in a month. Of course, the responses are short and easily learned.

Theme for the Month: Trusting God for the New Year

First Sunday

PRELUDE.

CALL TO WORSHIP:

Leader: Rejoice in Jehovah, O ye righteous:
Praise is comely for the upright. . . .
For the word of Jehovah is right;
And all his work is done in faithfulness.—*Ps. 33:1, 4.*

Response: (*Sung*) I was glad when they said unto me
Let us go into the house of the Lord.

UNISON PRAYER: Let thy loving kindness, O Jehovah, be upon us,
According as we have hoped in Thee.—*Ps. 33:22.*

HYMN OF PRAISE: "Lord Thy Glory Fills The Heaven." *Tune: Feben 8, 7, 8, 7, D.*

Lord, thy glory fills the heaven;
Earth is with its fullness stored
Unto thee be glory given,
Holy, holy, holy, Lord!
Heaven is still with glory ringing;
Earth takes up the angels' cry,
Holy, holy, holy singing,
Lord of hosts, the Lord most high.

Ever thus in God's high praises,
Brethren, let our tongues unite,
While our thoughts his greatness raises,
And our love his gifts excite,—
With his seraph train before him,
With his holy church below,
Thus conspire we to adore him,
Bid we thus our anthem flow.

SCRIPTURE:

Leader:
God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.—*Ps. 46:1-3.*

Response:
Be still, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.
Jehovah of hosts is with us;
The God of Jacob is our refuge.
—*Ps. 46:10, 11.*

PRAYER: (Expressing thanksgiving for God's care in the past, and trust for the future.)

OFFERING SERVICE:
Presentation of offering
Hymn: "We Give Thee But Thine Own."
Prayer of dedication.

HYMN OF DEDICATION: "I Would Be True."
Tune: Peek 11, 10, 11, 10.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave for there is much to dare,
I would be brave for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble for I know my weakness;
I would look up, and laugh, and love, and lift.
I would look up, and laugh, and love, and lift.

Second Sunday

PRELUDE.

CALL TO WORSHIP:

Leader: Praise be Jehovah.
Praise ye the name of Jehovah;
Praise him, O ye servants of Jehovah,
Ye that stand in the house of Jehovah,
In the courts of the house of our God.
Praise ye Jehovah; for Jehovah is good.—*Ps. 135:1-3a.*

Response:
I will give thee thanks with my whole heart: . . .
I will worship toward thy holy temple,
And give thanks unto thy name for thy lovingkindness and for thy truth.—*Ps. 138:1a, 2.*

HYMN.

UNISON PRAYER:
Let the words of my mouth, and the meditations of my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer.

HYMN OF PRAISE: "Come, Thou Almighty King." (First stanza.)

SCRIPTURE.

Leader: Matthew 6:25-33.
Response: Psalm 5:6-8.

PRAYER:

OFFERING SERVICE:
Presentation of offering.
Offering hymn: "All Things Come of Thee, O Lord."
Prayer of dedication.

CLOSING HYMN: "How Strong and Sweet My Father's Care."
(*Tune: Eudora 8, 8, 8, 4.*)

How strong and sweet my Father's care
That round about me like the air,

*Assistant Editor, Sunday-school Publications, M. E. Church South, Nashville.

Is with me always, everywhere,
He cares for me.

O keep me ever in thy love,
Dear Father watching from above;
And let me still thy mercy prove,
And care for me.

Third Sunday

PRELUDE.

CALL TO WORSHIP:

Leader: Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth shall yield its increase:
God, even our own God, will bless us.—*Ps. 67:5, 6.*

Response: "Praise God From Whom All Blessings Flow."

UNISON PRAYER: "The Lord's Prayer."

HYMN: "God of the Earth, the Sky, the Sea."

Tune: Pater Omnium. L. M.

God of the earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in thee,
Thy present life through all doth flow.

We give thee thanks, thy name we sing,
Almighty Father, heavenly King.

Thy love is in the sunshine's glow,
Thy life is in the quick'ning air;
When lightnings flash and storm winds blow,
There is thy power, thy law is there.

We feel thy calm at evening's hour,
Thy grandeur in the march of night;
And, when thy morning breaks in power,
We hear thy word, "Let there be light."

SCRIPTURE:

Assembly: James 1:16, 17.
Leader: James 1:22, 26, 27.

HYMN: "Dare to be Brave."

Tune: Dare to be Brave. 8, 10, 9, 10.

Dare to be brave, dare to be true,
Strive for the right, for the Lord is with you;
Fight with sin bravely, fight and be strong,
Christ is your captain, fear only what's wrong.

Fight then good soldiers, fight and be brave,
Christ is your captain mighty to save.

Dare to be brave, dare to be true,
God is your Father, he watches o'er you;
He knows your trials; when your heart quails,
Call him to rescue, his grace never fails.

Dare to be brave, dare to be true,
God grant you courage to carry you through;
Try to help others, ever be kind
Let the oppressed a strong friend in you find.

PRAYER: For courage in living the new year as God would have us.

OFFERING SERVICE:
Presentation of offering.
Offering hymn: "God Loveth a Cheerful Giver."
Hymn of dedication.

Fourth Sunday

PRELUDE.

CALL TO WORSHIP:

Leader:
The Lord is in his holy temple,
Let all the earth keep silence before him.

Response: Sanctus.
Holy, holy, holy, Lord of Hosts;
Holy, holy, holy is the Lord of Hosts.

UNISON PRAYER:
Let the words of my mouth and the meditations of my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer.

HYMN: "We Praise Thee, Lord."
Tune: Benediction. 10, 10, 10, 10.

We praise thee, Lord, with earliest morning ray;
We praise thee with the glowing light of day:
All things that live and move, by sea and land,
Forever ready at thy service stand.

The nations all are singing night and day,
"Glory to thee, the mighty God, for aye!
By thee, through thee, in thee, our beings are!"
The listening earth repeats the song afar.

Thy hallowed name, thy kingdom in us dwell;
Thy will constrain, and feed and guide us well:
Guard us, redeem us, in the evil hour;
For thine the glory, Lord, and thine the power!

STORY: Trustworthy and Untrustworthy Servants. (Matthew 25:14-28.)

HYMN: "O God Who Worketh Hitherto."

O God, who worketh hitherto,
Working in all we see,
Fain would we be and bear and do,
As best it pleaseth thee.

Our skill of hand and strength of limb,
Are not our own, but thine;
We link them to the work of him
Who made all life divine.

Where'er thou sendeth we will go,
Nor any question ask,
And what thou biddest we will do
Whatever be the task.

PRAYER:

OFFERING SERVICE:
Presentation of offering.
Hymn: "Bless Thou the Gift Our Hands Have Brought."
Prayer of dedication.

Fifth Sunday

PRELUDE.

CALL TO WORSHIP:

Leader:
I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.—*Ps. 121:1-2.*

Response:
Unto thee do I lift up mine eyes,
O thou that sittest in the heavens.
Our eyes look unto Jehovah our God. *Ps. 123:1, 2c.*

UNISON PRAYER HYMN: Te Deum Laudamus.
We praise thee, O God,
We acknowledge thee to be the Lord.
All the earth doth worship thee,
The Father everlasting.

HYMN: "Our God Our Help in Ages Past."
Tune St. Anne. C. M.

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages in thy sight
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home.

SCRIPTURE: Psalm 105:1-5.

HYMN: "The Ships Glide in at the Harbor's Mouth."
(*Tune: Deo Gratias 10, 7, 10, 7*)

The ships glide in at the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny south
Is sweet as sweet can be.

There's a world of toil and a world of pains,
And a world of trouble and care,
But O, in a world where our Father reigns
There is gladness everywhere.

PRAYER.

OFFERING SERVICE:
Presentation of Offering.
Offering Hymn: "Freely Ye Received."
Prayer of dedication.

RESULTS OF A UNIFIED SUNDAY AND WEEK-DAY PROGRAM

By Charles D. Spotts*

WE ARE HERE using the phrase "A Unified Sunday and Week-day Program" in a sense that practically the same children are taught by the same teachers in both the Sunday and week-day sessions. The results here enumerated are based on actual observation in a school in which such a program was carried on in the primary and junior departments during a term of twelve weeks. We will classify the results according as they effected the pupil, the teacher, and the congregation.

Results Affecting the Pupil

IT WAS discovered that it is much easier to get to know the needs of the child during the week-day session than it is during the Sunday session. In the week they come fresh from the public school and the playground with vital problems, which seem to be absent under the formality of a Sunday morning service. One of the teachers remarked, "They seem more natural in the week-day session." This spontaneity enables the teacher to study the child as she could not under the Sunday morning "dressed-up, now be good" atmosphere. As the teacher thus learns to know the child she is better qualified to plan an effective program for both the Sunday and the week-day sessions.

*Minister, Reformed Church in the United States, Lancaster, Pa.

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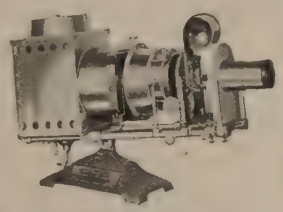

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The very fact of meeting twice a week under the same teachers and program seems to make the children feel that the church school is a real part of life. During one week the coasting was very good. When one of the girls appeared she remarked to the teacher, "Coasting is so good that I had a notion not to come to church school, but then I decided to take a coast first and to come after all." A child is really interested when coasting gives way to church school. The child was very much surprised when the teacher announced that next week they would spend part of the period coasting.

Results Affecting the Teacher

BEFORE starting this correlated program it was almost impossible to get the teachers to attend a teachers' meeting once a month (partly because the teachers didn't feel that there was very much to be done at such a meeting). Now ninety per cent of the teachers come out every week to teachers' meeting. They not only come but they are accomplishing something. These meetings have become a very vital part of the program, for it is here that the teachers discuss the responses noticed in the children, face the problems that arise, and plan the programs for the following week. The program that is being carried on at present would not be possible without these weekly teachers' conferences (which describes them better than the word "meetings"). The listless, non-responsive, non-interested group which used to attend the monthly teachers' meeting has been transformed into a group of wide-awake persons who are yearning for new methods and new approaches to their problems. The leader has an opportunity to give the term "teacher training" a real meaning to such a group. One of the teachers recently remarked, "these weekly meetings have meant more to me than two Standard Teacher Training Courses, of the formal type."

By means of this correlated program the teachers have been able to carry out projects which would have been impossible otherwise. During the month of November the theme of the primary department was "Gratitude." This theme naturally led into thanksgiving songs, prayers and stories, until it was only natural for one of the children to suggest that they show their thankfulness by preparing a basket for a poor family which the children happened to know. They had learned a real lesson on thankfulness.

Results Affecting the Congregation

THE PROGRAM of the two departments referred to above have made the entire congregation talk about religious education. Posters have been made by the junior girls during their week-day session and these have been placed on the congregational bulletin board, and have aroused a great deal of interest. Many of the mothers have come to visit during the week-day hour, who could not possibly get away on a Sunday morning, and more than one mother has reported that she has noticed a change in the conduct of her child. That, after all, is the test of any program of religious education.

This program has broadened the influence of the congregation in the community, for at least eight children have enrolled in the school who never attended any Sunday school before (they also attend the week-day sessions). The newspaper reports of the work of the school has helped to give the congregation added influence in the community.

Even the official board of the church is talking about it—in fact it has at various times consented to help pay the expenses of the school, which means that this work may be put in the congregational budget for next year. Upon reporting several of the projects that have been carried on in the week-day sessions, one of the Elders remarked "that is what I call real Christianity." No program of religious education will ever succeed until not only the mothers but also the fathers become a vital part of the program.

YOUNG PEOPLE'S WORSHIP SERVICES FOR JANUARY

By J. Sherman Wallace*

Theme for the Month: Prayer

First Sunday:
The Meaning of Prayer

MUSICAL PRELUDE: (Instrumental) "The Earth Is Hushed in Silence."

CALL TO WORSHIP:

Superintendent: Oh come, let us worship and bow down;

President (of department or group): Let us kneel before the Lord, our Maker:

Assembly: For he is our God,
And we are the people of his pasture, and the sheep of his hand.

Superintendent: Today, oh that ye would hear his voice!

PRAYER: (by a teacher) Lord, we thank Thee that Thou art our Father and that we can come into Thy house, a happy family of Thy children. We thank Thee that we can talk with Thee, knowing that Thou dost hear and understand. Help us to know that Thou are here, that Thou dost love us all, and if we are willing to obey Thee, that Thou wilt make known unto us Thy will. Speak to us, our Father, as we study together Thy truth today. Amen.

HYMN: "With Gladness We Worship."

LEADER: The central thought of our worship today is "The Meaning of Prayer." All people pray. Prayer seems to be as natural for men as eating or breathing. Prayer is a way of communion with God. It is a means of personal fellowship with the Divine. What is prayer?

President of Boys' Class: "Prayer is the soul's sincere desire, unuttered or expressed."

LEADER: Why must we pray?

President of Girls' Class: "Prayer is the breath of God in man,
Returning whence it came."

LEADER: Why do we pray?

Assembly:

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death;
He enters heaven with prayer."

WORSHIP THROUGH SCRIPTURE:

Leader: Seek the Lord, and his strength; seek his face continually.

Response: When thou saidst, "Seek ye my face;" my heart said unto thee, "Thy face, Lord, will I seek.

Leader: Seek the Lord, and his strength: seek his face evermore.

Response: Save us, O God of our salvation, and gather us together, that we may give thanks to thy holy name, and glory in thy praise.

Leader: If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin.

Response: I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

Leader: The Lord is nigh unto all that call upon him, to all that call upon him in truth. He will fufil the desire of them that fear him; he also will hear their cry and will save them.

Response: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Leader: Seek ye the Lord while he may be found; call ye upon him while he is near;

Response: Hearken unto the voice of my cry, my King, and my God; For unto thee do I pray.

Leader: I will that men pray everywhere, lifting up holy hands.

Response: Let us lift up our heart with our hands unto God in the heavens.

Leader: They shall call on my name, and I will hear them: I will say it is my people: and they shall say, The Lord is my God.

Response: Bless the Lord, O my soul and all that is within me, bless his holy name.

HYMN: "Hear Us Our Father."

WORSHIP WITH GIFTS: (vocal solo, sung

*Young People's Editor, American Baptist Publication Society, Philadelphia.

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softly while class offerings are being taken: "I'll Live for Him.")

When the offerings of all classes are brought forward let all stand and repeat together:

Dedication: Father, accept our gifts as an expression of our gratitude to thee for life and all its joys. May thy blessing be upon all that we have given.

Second Sunday: The Need of Prayer

MUSICAL PRELUDE: (vocal solo) "Holy, Holy, Holy, Lord God Almighty" (the first stanza).

CALL TO WORSHIP:

Leader: The Lord is in his holy temple.

Response: Let all the earth keep silence before him.

SILENT PRAYER.

HYMN: "O God, Thy World Is Sweet With Prayer."

LEADER: The theme of our worship today is "The Need of Prayer." Let us ask God to speak to us while we speak of the things in which we believe He is interested.

PRAYER: (by a boy) Our Father, we always need Thee. Help us to know our need. Help us to be conscious of Thy presence. Help us to understand Thy will. Help us to appreciate Thy love. Teach us how to pray, even as Jesus taught His disciples to pray.

THE LORD'S PRAYER: (in unison)

HYMN: "Every Morning Mercies New"

A BOY: Why should we pray?

LEADER: A man can receive nothing, except it have been given him from heaven.

A GIRL: To whom should we pray?

LEADER: Unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us.

A BOY: Don't we have to work for all we get?

LEADER: "Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and the shower,
And the sun and the Father's will."

HYMN: (by girls' class) "I Need Thee Every Hour."

A TEACHER: Can we do anything for God?

LEADER: Yes, He wants us to use for His special work a part of all He gives us. The success of the work for His kingdom on the earth depends upon our doing this. What does God say about this?

ALL: Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

WORSHIP THROUGH OFFERINGS. Let choir, or a soloist, sing softly "Take My Life and Let It Be," while offering is being taken. When it is brought to the front, let all stand and say:

Dedication: Father, all this was Thine before it was ours. It is still Thine. Teach us how to use all that Thou dost entrust to our care.

WORSHIP THROUGH SCRIPTURE:

Leader: I will bless the Lord at all times;
His praise shall continually be in my mouth.

Teachers: My soul shall make her boast in the Lord:
The meek shall hear thereof, and be glad.

Boys: Oh magnify the Lord with me,
And let us exalt his name together.

Girls: I sought the Lord and he answered me,
And delivered me from all my fears.

All: They looked unto him, and were radiant;
And their faces shall never be confounded.

Leader: This poor man cried, and the Lord heard him
And saved him out of all his troubles.

All: The angel of the Lord encampeth round about them
that fear him, And delivereth them.

Boys: Oh, taste, and see that the Lord is good:
Blessed is the man that taketh refuge in him.

Girls: Oh fear the Lord, ye his saints;
For there is no want to them that fear him.

Leader: They that seek the Lord shall not want any good thing.

HYMN: "He Leadeth Me."

Third Sunday: Times For Prayer

MUSICAL PRELUDE: (Instrumental) "Nearer My God to Thee."

CALL TO WORSHIP:

Leader: Make a joyful noise unto God, all the earth:

Response: Sing forth the glory of his name:

Make his praise glorious.

HYMN: "O Worship the King, All Glorious Above."

Leader: The theme of our worship today is, "Time for Prayer." We all pray. Some of us when we are happy, some of us when we are sad, some of us when we are confident, and some of us when we are scared. All these are times for prayer. But we should not wait for any of these conditions. Jesus is our example in this, as in all other important things of life. When did Jesus pray?

A Girl: In the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

A Boy. He went up into the mountain apart to pray: and when evening was come, he was there alone.

A Teacher: He went out into a mountain to pray; and he continued all night in prayer to God.

A Boy: So much more went abroad the report concerning him: and great multitudes came together to hear. But he withdrew himself in the deserts, and prayed.

A Girl: Being in an agony, he prayed more earnestly.

Leader: Jesus prayed, then, at all times of day and night, and in times of popularity as well as in times of disappointment and sorrow. Prayer is not dependent upon time or place, but upon the needs of the soul.

HYMN: "Savior, Like a Shepherd Lead Us."

WORSHIP THROUGH SCRIPTURE:

Boys: Give ear to my words, O Lord, Consider my meditation. Hearken unto the voice of my cry, my King, and my God, for unto thee will I pray.

Girls: My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

Teachers: Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

Superintendent: Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Leader: Pray without ceasing.

All: We will give ourselves continually to prayer.

HYMN: "God of the Earth, the Sky, the Sea."

WORSHIP WITH OFFERINGS:

Quiet instrumental music while classes are making their offerings. When the offering is brought to the desk, let all stand and sing, "We Give Thee but Thine Own."

RECITATION: (by a girl)

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer,
And joy, and strength, and courage are with thee?"

—*Trench.*

ALL: (in unison)

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

Fourth Sunday: The Joy of Prayer

MUSICAL PRELUDE: (Instrumental) "'Tis the Blessed Hour of Prayer."

WORSHIP THROUGH ART:

Leader: The thought in our worship today is "The Joy of Prayer." (The leader then shows a large picture of "The Angelus," by Millet. The leader may say: "The angelus is a devotion commemorating the annunciation of the angel to Mary, named from its first word. It is a custom of some churches to ring a bell at morning, noon, and night, as a call to recite the angelus, or to give notice of the hour when it is recited.

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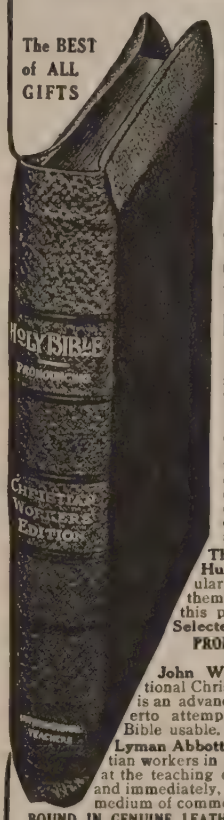

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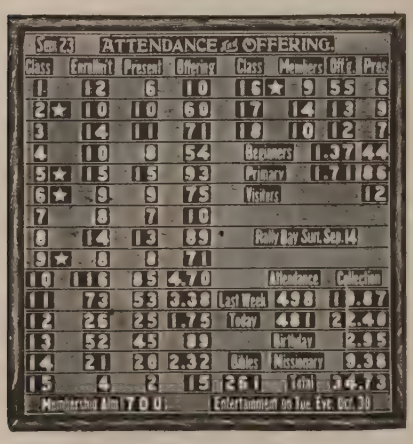

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the evening twilight, while the sound of the bell is heard across the field as it rings in the church tower. To these peasants it is the happiest time of the day when they stop from their labor and talk with God. To us "The bells deep voices seem to say 'Come, worship God this holy day.' " Let us all bow our heads and remain very quiet while ————sings.

SOLO: "'Tis the Blessed Hour of Prayer."

PRAYER: By the leader.

Our Father, we thank Thee for this day of quiet and rest. We thank Thee for the joy of worship and the satisfaction we find in prayer. May Thy Holy Spirit be in our hearts and teach us to really pray as Jesus taught His disciples to pray—

THE LORD'S PRAYER: (in unison)

HYMN: "Jesus Calls Us."

RECITATION: (by a boy)

The Cowboy's Prayer

O Lord, I've never lived where churches grow;
I love creation better as it stood
That day You finished it so long ago
And looked upon Your work and called it good.
I know that others find You in the light
That's sifted down through tinted window panes,
And yet, I seem to feel You near tonight
In this dim, quiet starlight on the plains.

I thank You, Lord, that I am placed so well;
That You have made my freedom so complete;
That I'm no slave of whistle, clock, and bell,
Or weak-eyed prisoner of wall and street,
Just let me live my life as I've begun
And give me work that's open to the sky;
Make me a pardner of the wind and sun
And I won't ask a life that's soft or high.

Let me be easy on the man that's down
And make me square and generous with all;
I'm careless sometimes, Lord, when I'm in town,
But never let them say I'm mean or small.
Make me as big and open as the plains,
As honest as the horse between my knees,
Clean as the wind that blows behind the rains,
Free as the hawk that circles down the breeze.

Forgive me, Lord, when sometime I forget:
You understand the reasons that are hid,
You know about the things that gall and fret,
You know me better than my mother did.
Just keep an eye on all that's done and said,
Just right me sometimes when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the Great Divide.

—*Charles B. Clark, Jr.*

HYMN: "True-Hearted, Whole-Hearted."

WORSHIP THROUGH SCRIPTURE:

Leader: I was glad when they said unto me, Let us go unto the house of the Lord.

Response: Our feet are standing within thy gates, O Jerusalem.

Leader: O give thanks unto the Lord; for he is good

Response: For his lovingkindness endureth for ever.

Leader: Oh give thanks unto the God of gods:

Response: For his lovingkindness endureth for ever.

Leader: Oh give thanks unto the Lord of lords:

Response: For his lovingkindness endureth for ever;

Leader: To him who alone doeth great wonders;

Response: For his lovingkindness endureth for ever:

Leader: To him that by understanding made the heavens;

Response: For his lovingkindness endureth for ever:

Leader: To him that spread forth the earth above the waters;

Response: For his lovingkindness endureth for ever:

Leader: To him that made great lights;

Response: For his lovingkindness endureth for ever:

Leader: The sun to rule by day;

Response: For his lovingkindness endureth for ever;

Leader: The moon and stars to rule by night;

Response: For his lovingkindness endureth for ever:

Leader: The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Response: Delight thyself also in the Lord; and he will give thee the desires of thy heart.

WORSHIP WITH OFFERINGS:

Quiet music while class offerings are being gathered.

DEDICATION PRAYER: (by a boy)

We bring this money to Thee, O Lord, because Thou art our Father. All things belong to Thee. We ourselves are Thine. Teach us to use all that Thou dost give to us in a way that shall please Thee and of which we shall never be ashamed. We pray that this money which we give may help others to hear about Thee and to learn to worship Thee. Amen.

HYMN: "Fling Out the Banner."

Fifth Sunday: The Results of Prayer

MUSICAL PRELUDE: (Instrumental) "Sweet Hour of Prayer."

HYMN: "The World Is Glad, The World Is Bright."

LEADER: Today the theme of our worship is, "The Results of Prayer." Let us listen while God speaks to us.

SILENT PRAYER.

LEADER: Speak to us now, our Father, through Thy Word.

WORSHIP THROUGH SCRIPTURE:

Leader: They that trust in the Lord, are as mount Zion, which cannot be moved, but abideth forever.

Teachers: As the mountains are round about Jerusalem, So the Lord is round about his people, From this time forth and for ever more.

Boys: I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from the Lord who made heaven and earth.

Girls: Unto thee do I lift up mine eyes, O thou that sittest in the heavens. Behold, as the eyes of servants look unto the hand of their master, As the eyes of a maid unto the hand of her mistress; So our eyes look unto the Lord our God.

All: I will give thee thanks with my whole heart: Before the gods will I sing praises unto thee. I will worship toward thy holy temple, And give thanks unto thy name for thy lovingkindness and for thy truth.

LEADER: How do we know it is good to pray?

A Boy:

"Speak to Him, thou, for he hears, and spirit with Spirit can meet —
Closer is he than breathing, and nearer than hands and feet."

A Girl:

"If earthly parents hear
Their children when they cry;
If they with love sincere,
Their varied wants supply,
Much more wilt thou thy love display,
And answer when thy children pray."

LEADER: Does God always give what we ask?

RECITATION: (by a girl)

Pray For Prayer Availeth Much

I do not undertake to say
That literal answers come from heaven,
But this I know—that when I pray
A comfort, a support, is given
That helps me rise o'er earthly things
As larks soar up on airy wings.

I do not stop to reason out
The why or how. I do not care,
Since I know this—that when I doubt
Life seems a blackness of despair,
The world a tomb; and when I trust,
Sweet blossoms spring up in the dust.

Since I know in the darkest hour
If I lift up my soul in prayer,
Some sympathetic, loving power
Sends hope and comfort to me there.
Since balm is dropped to ease my pain
What need to argue or explain?

Prayer has a sweet, refining grace;
It educates the soul and heart;
It lends a halo to the face,
And by its elevating art
It gives the mind an inner sight
That brings it near the Infinite.

From our gross selves it helps us rise
To something which we yet may be;
And so I ask not to be wise,
If thus my faith is lost to me—
Faith that, with angel voice and touch,
Says, "Pray, for prayer availeth much."

WORSHIP THROUGH ART: (by a teacher) Show a large picture of "Jesus In Gethsemane," by Hofmann. Tell briefly the story of Jesus' prayer in Gethsemane and its result. Emphasize the Master's courage and thoughtfulness for others after He had prayed. Describe the picture: The dark night and the black clouds: the barren ground; the bush of thorns; the loneliness; the sleeping disciples; the disheveled hair of Jesus; the cloak thrown back from the shoulders; the helpless hands folded with palms down. All these suggest the need and the intensity of Jesus' prayer. But note the result of prayer: All around the Master there is a flood of light. The clouds are broken and the light streams down from heaven. Even the thorn bush is radiant. The light touches the faces of the sleeping disciples and extends even behind the temple in the distance. Jesus' face is lighted with hope, courage, and satisfied determination. His eyes look steadily toward the shining heavens. There is a halo about His head. His prayer has been answered. Now He has strength for His task.

SOLO: (by a girl) "'Tis Midnight and on Olive's Brow."

LEADER: Not only did Jesus teach us how to pray, and not only did He prove, by His own example, the results of prayer, but Jesus also taught us how to give. Let us worship Him with our gifts, and while we are doing this let us listen while our Lord speaks to us again in song.

OFFERING: While the class offerings are being taken quietly, let some one sing as a solo, "I Gave My Life for Thee."

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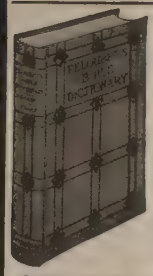

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Theme for the Month: Christian Growth in the New Year

First Sunday: Christian Growth Through Bible Study

PRELUDE: "Faith of Our Fathers, Living Still."

CALL TO WORSHIP:

Leader: At all times praise the Lord;
His promises are sure:
What if thou doubt? his steadfast word
Unchanging shall endure.

Reponse: O teach us how to praise thee,
And touch our lips with fire!
Yea, let thy Dove descending,
Our hearts and minds inspire.

HYMN: "Ancient of Days, Who Sittest Throned in Glory."

PRAYER.

RESPONSIVE SERVICE:

Leader: The word of the Lord endureth forever.

Response: (*sung softly*)
Break thou the break of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word!

Leader: All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Response: Word of the ever living God,
Will of the glorious Son;
Without thee how could earth be trod,
Or heaven itself be won?

Leader: Faith cometh by hearing, and hearing by the word of God.

Response: (*sung softly*)
Sing them over again to me,
Wonderful words of life,
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty,
Beautiful words, wonderful words,
Wonderful words of life.

HYMN: "O Word of God Incarnate."

Leader: Blessed are they that keep his testimonies, that seek him with the whole heart.

Response: Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer.

Leader: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Response: All that thou commandest us we will do.

Leader: Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Response: I will delight myself in thy statutes; I will not forget thy word.

HYMN: "Holy Spirit, Truth Divine."

WORSHIP THROUGH OFFERING:

Prayer by leader.

Response: Lord, we would bring for off'ring
Though marred with eartly soil,
Our week of earnest labor,
Of useful daily toil;
Fair fruits of self-denial,
Of strong, deep love to thee,
Fostered by thine own Spirit
In all humility.

HYMN: "Faith of Our Fathers, Living Still."

Second Sunday: Christian Growth Through Prayer

PRELUDE: "Sweet Hour of Prayer."

PRAYER: The Lord's Prayer.

HYMN: "The Earth is Hushed in Silence."

POEM: "One Short Hour" (*read in unison*)

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?
—*Archbishop Trench.*

SOLO: "Lord, for Tomorrow and its Needs."

SCRIPTURE: Psalm 44:1-4a, 20-21; 19:12—14.

HYMN: "Rock of Ages, Cleft for Me."

SCRIPTURE: Matt. 6:9-15.

HYMN: "Jesus, Saviour, Pilot Me."

SCRIPTURE: John 17, "The Prayer of Jesus."

HYMN: "Nearer, My God, to Thee."

POEM: "My Task."

To love someone more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls,
This is my task.
—*Maude Louise Ray.*

WORSHIP THROUGH OFFERING:

Prayer by leader.

Response: (*sung softly*)
Take my life, and let it be,
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my love; my Lord, I pour
At thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for thee!

POEM: "Three Doors."

Three doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.
There are some that pray by asking;
That lie on the Master's breast,
And shunning the strife of the lower life,
They utter their cry for rest.
There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient prayer
To touch the print of the nails.
There are some that pray by knocking;
They put their strength to the wheel,
For they have no time for thoughts sublime;
They can only act what they feel.
Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.
—*Wm. Watson.*

HYMN: "Sweet Hour of Prayer."

SILENT PRAYER.

BENEDICTION.

Third Sunday: Christian Growth Through Meditation

PRELUDE: "Holy, Holy, Holy, Lord God Almighty."

CALL TO WORSHIP:

Leader: The earth is hushed in silence,
Its cares now flee away;
Let all things bow in reverence
On this the Lord's own day?

Response: O call of love and duty!
Who would not praise and pray,
And thank the Lord of heaven
On this his chosen day?

HYMN: "Holy, Holy, Holy, Lord God Almighty."

PRAYER.

RESPONSIVE SERVICE:

Leader: Psalm 1.

Response: O Holy Spirit, keep us pure,
Grant us strength when sins allure;
Our bodies are thy temple, Lord;
Be thou in thought and act adored.

Leader: Psalm 2:1-5, 10-11.

Response: God is working his purpose out,
As year succeeds to year:
God is working his purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.

Leader: Psalm 63:1-8.

Response: O fill me with thy fulness, Lord,
Until my very heart o'erflow
In kindling tho't and glowing word,
Thy love to tell, thy praise to show.

Leader: Psalm 62:5-12.

Response: God is my strong salvation:
What foe have I to fear?
In darkness and temptation,
My light, my help is near.
Though hosts encamp around me,
Firm to the fight I stand.
What terror can confound me
With God at my right hand?

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Leader: Psalm 90:1-12.
Response: Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

HYMN: "I am Trusting Thee, Lord Jesus."

WORSHIP THROUGH OFFERING:
Prayer.
Response: (*sung softly.* P 35, Order of Service.)
O hear our prayer and answer make,
This we ask for Jesus' sake. Amen.

HYMN: "O Love That Will Not Let Me Go."

Fourth Sunday: Christian Growth Through Fellowship

PRELUDE: "We are Come With Joy and Gladness."

CALL TO WORSHIP:
Leader: O give thanks unto Jehovah, call upon his name,
Make known among the peoples his doings.
Response: I will sing praise to my God while I have my being.
I will rejoice in Jehovah.

HYMN: "Rejoice, Ye Pure in Heart."

PRAYER.

HYMN: "Blest Be The Tie That Binds." (*first stanza*).

LEADER: Entreat me not to leave thee,
And to return from following after thee:
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,
And thy God my God:
Where thou diest I will die,
And there will I be buried:
The Lord do so to me, and more also,
If aught but death part thee and me.

HYMN: "Blest Be The Tie That Binds" (*second stanza.*)

MEN: None of us lives only to himself.
Wounds or sickness may divide us,
Marching orders may divide us,
But, whatever fate betide us,
Brothers of the heart are we.

HYMN: "Blest Be The Tie That Binds" (*third stanza*).

WOMEN: Bear ye one another's burdens, and so fulfill the law of Christ. And this commandment have we from him, that he who loveth God love his brother also.

HYMN: "Blest Be The Tie That Binds" (*fourth stanza*).

PRAYER.

WORSHIP THROUGH OFFERING:
Leader: Then shall the King say: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me.

POEM: "Love Thyself Last."

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of life's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may say the world is fair.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

HYMN: "Lord Speak to Me."

Fifth Sunday: Christian Growth Through Service

PRELUDE: "O Worship the King, All-Glorious Above."

CALL TO WORSHIP:

Leader: Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness.
Come before his presence with singing.

Response: I will sing of loving kindness and justice:
Unto thee, O Jehovah, will I sing praises.

HYMN: "We are Come With Joy and Gladness."

PRAYER.

STORY: "The Legend of the Wings."*

HYMN: "Jesus, Thou Divine Companion."

RESPONSIVE SERVICE:

Leader: If any man would come after me, let him deny himself, take up his cross, and follow me.

Response: For self is the only prison that can ever bind the soul.
Love is the only angel that can bid the gates unroll.
And when he comes to call thee, arise and follow fast.
His way may lead through darkness, but it leads to light at last.
—*Henry Van Dyke.*

Leader: Luke 6:31, Matt. 22:34-40.

Response: He saved others, but he cannot save himself!
Father, forgive them; for they know not what they do.

POEM: "The Ballad of the Cross."

Melchoir, Gaspar, Balthazar,
Great gifts they bore and meet;
White linen for His body fair
And purple for His feet;
And golden things—the joy of kings—
And myrrh to breathe Him sweet.

It was the shepherd Terish spake,
"O, poor the gift I bring—
A little cross of broken twigs,
A bind's gift to a king—
Yet haply, He may smile to see
And know my offering."

And it was Mary held her Son
Full softly to her breast.
"Great gifts and sweet are at Thy feet
And wonders king-possessed,
O, little Son, take Thou the one
That pleasures thee the best."

It was the Christ-Child in her arms
Who turned from gaud and gold,
Who turned from wondrous gifts and great,
From purple woof and fold,
And to His breast the cross He pressed
That scarce His hands could hold.

'Twas the king and shepherd went their way—
Great wonder tore their bliss;
'Twas Mary clasped her little Son
Close, close to feel her kiss,
And in His hold the cross lay cold
Between her heart and His!
—*Theodosia Garrison.*

HYMN: "Where Cross the Crowded Ways of Life."

WORSHIP THROUGH OFFERING:

Prayer by leader.

Response: (*sung softly*)
Saviour! thy dying love Thou gavest me,
Nor should I aught withhold,
Dear Lord, from thee;
In love my soul would bow,
My heart fufill its vow,
Some offering bring thee now,
Something for thee.

HYMN: "O Master, Let Me Walk With Thee."

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*Once in the long ago, before man came to earth to live, the birds had sweet voices with which to sing; they had beautiful colors with which to make the roadways bright, but they had no wings. They hopped about from place to place, often in danger of their lives from the animals all about them, but they could not fly.

Now there was work to be done in the animal world and God chose one and another of the animals and birds to do it. Some scattered seeds, some carried messages, some worked to make the world more beautiful. But none of the animals wished to bear burdens from one place to another.

The lion said, "I am too great to carry bundles."

The rabbit said, "I am too small to carry bundles."

The sheep said, "I give wool, so why should I carry bundles?"

The chipmunk said, "I must run fast and far, so how can I carry bundles?"

One and another they all asked to be excused—all but the birds. When they saw that the bundles had to be carried, they said to the great God who guarded them: "We are very small and cannot carry much. But we are glad to do what we can. Make the bundles small and we can help to do the work. There are many of us; perhaps we can do it all."

So the bundles were put on their backs. Sometimes they staggered under the weight of them, but still they carried; and they sang their sweet songs as they hopped along. They could still pick up bits of food as they went along.

And as the days went by, the burdens seemed lighter. Soon the burdens seemed to be lifting them instead of their lifting the burdens. Then lo! when the winter was over and the springtime came again, the burdens rolled away and in their place were wings—wings with which they could fly away from danger and spend their days in the beautiful sky and in the treetops. They had learned how to carry the burden, and the burden had become wings to lift them nearer to the great God for whom they had done the work.—*Margaret W. Eggleston in Stories for Special Days in the Church School.*

[Hymns used in these programs found in *Hymnal for American Youth*. It is suggested that appropriate hymns may be substituted.]

BOOK NOTES

PSYCHOLOGY, What it Has to Teach You About Yourself and Your World. By Everett Dean Martin. 302 pp. Price $3.00. The People's Institute Publishing Company, New York.

THE RELIGION OF AN ELECTRICAL ENGINEER. By George D. Shepardson. 186 pp. Price $1.50. Fleming H. Revell Company, New York.

THE GIST OF THE LESSON, 1927. By R. A. Torrey. 154 pp. Fleming H. Revell Company, New York.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1927. By Martha Tarbell. 415 pp. Price $2.00. Fleming H. Revell Company, New York.

CHILDREN'S DRAMATIZATIONS. By Elisabeth Edland. 48 pp. Price 50 Cents. The Pilgrim Press, Boston and Chicago.

RECOLLECTIONS AND REFLECTIONS. By Newman Smyth. 244 pp. Price $2.00. Charles Scribner's Sons, New York.

THE TRUTH ABOUT MORMONISM. By James H. Snowden. 369 pp. Price $2.50. The Westminster Press, Philadelphia.

DID PAUL KNOW OF THE VIRGIN BIRTH? By R. J. Cooke. 152 pp. Price $1.75. The Macmillan Company, New York.

SECTARIAN SHACKLES. By Libbie Travers. 149 pp. Price $1.50. The Macmillan Company, New York.

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PARISH EVANGELISM. By Frederick L. Fagley. 142 pp. Price $1.00. Fleming H. Revell Company, New York.

WHY I BELIEVE IN JESUS. By Edward Leigh Pell. 192 pp. Price $1.50. Fleming H. Revell Company, New York.

STEWARDSHIP IN THE LIFE OF YOUTH. By Robert Donald Williamson and Helen Kingsbury Wallace. 88 pp. Price $1.00. Fleming H. Revell Company, New York.

SAY, DAD! By Wallace Dunbar Vincent. 204 pp. Price $1.50. Fleming H. Revell Company, New York.

NEW TESTAMENT WOMEN AND PROBLEMS OF TODAY. By Madeleine Sweeny Miller. 173 pp. Price 75 Cents. The Methodist Book Concern, New York and Cincinnati.

JESUS AND HIS BIBLE. By George Holley Gilbert. 176 pp. Price $1.75. The Macmillan Company, New York.

THE CHAPLET OF PEARLS. By C. M. Yonge. 300 pp. Price $2.00. L. C. Page and Company, Boston.

YOU'RE YOUNG BUT ONCE. By Louise Breitenbach Clancy. 322 pp. Price $2.00. L. C. Page and Company, Boston.

HARNESSING GOD. By Paul Rader. 110 pp. Price $1.25. George H. Doran Company, New York.

NEW CHALLENGES TO FAITH. By Sherwood Eddy. 256 pp. Price $1.50. George H. Doran Company, New York.

NEHEMIAH THE BUILDER. By Eleanor Wood Whitman. 32 pp. Price 65 Cents. The Pilgrim Press, Boston and Chicago.

THE PARISH SCHOOL HYMNAL. Authorized by the United Lutheran Church in America. 371 pp. Price 75 Cents each, $60.00 per hundred. United Lutheran Publication House, Philadelphia.

THE LESSON COMMENTARY, 1927. Edited by Charles P. Wiles, William L. Hunton, D. Burt Smith. 316 pp. Price $1.75. United Lutheran Publication House, Philadelphia.

SCIENCE, CHRISTIANITY AND YOUTH. By George Preston Mains. 146 pp. Price $1.50. George H. Doran Company, New York.

THE WOMEN'S CLASS IN ACTION. By F. Harvey Morse. 298 pp. Price $1.75. George H. Doran Company, New York.

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THE UNDERSTANDING PRINCE. By Randall J. Condon. 366 pp. Little, Brown and Company, Boston.

THROUGH TEAKWOOD WINDOWS. By Ethel Cody Higginbottom. 129 pp. Price $1.25. Fleming H. Revell Company, New York.

BUILDING FOR RELIGIOUS EDUCATION. By Henry Edward Tralle and George Earnest Merrill. 186 pp. Price $2.00. The Century Company, New York.

Building committees of churches the country over have been waiting for such a book as this. To such a committee Chapter VIII alone is worth many times the price of this beautiful and useful book. It is the outstanding contribution in its field. The two authors have years of experience and continent-wide observation back of them. The treatment is practical, clear, and accurate. It is a guide that can be safely followed. Nothing worth while on "building for religious education" has been omitted. The chapter titles are: Progress in Church Building, Building a Program, Problem of Classrooms, Furnishings in School Rooms, New Building Help, The Church Auditorium, The Fellowship Hall, Procedure in

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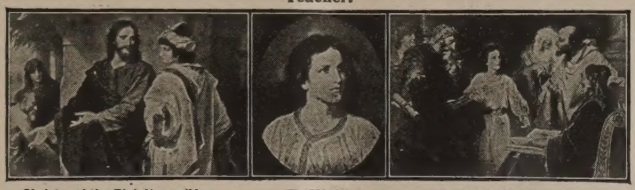

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THE BRIGHTENING CLOUD. By Russell H. Conwell. 56 pp. Price $1.00. The Judson Press, Philadelphia.

A reprint of a book first called "Little Bo." This is one of those beautiful, wholesome, literary creations of the heart and mind of America's outstanding Christian orator, the long time, greatly beloved pastor of Temple Church, Philadelphia, whose well-known lecture, "Acres of Diamonds," stirred thousands of people.

RELIGION IN THE MAKING. By Alfred North Whitehead. 160 pp. Price $1.50. The Macmillan Company, New York.

The author says: "*Religion in the Making* aims to give a concise analysis of the various factors in human nature which go to form a religion, to exhibit the inevitable transformation of religion with the transformation of knowledge, and more especially to direct attention to the foundation of religion on our apprehension of those permanent elements by reason of which there is a stable order in the world, permanent elements apart from which there could be no changing world." John Dewey says, regarding the author, "He does succeed in a wonderful way in giving his readers a sense of the nature of the change and what it imparts."

FOREST FRIENDS. By H. R. Evans. 218 pp. Price $1.50. The Judson Press, Philadelphia.

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BIBLE DRAMAS IN THE PULPIT. By Perry J. Stackhouse. 153 pp. Price $1.25. The Judson Press, Philadelphia.

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ALL COLORS. A Study Outline on Woman's Part in Race Relations. 153 pp. Price, paper $1.00, cloth $1.25. Distributed by the Woman's Press and the Association Press, New York.

Those who recognize a special concern for women in the existing American problems of race relations will be particularly interested in this new book. It is an outline for study and discussion, and as such could be used in women's classes, clubs, and similar meetings. The chapter titles are: Home and Neighborhood, School and College, Shop and Office, Church and Religious Association, Husbands and Children, Nation and Mankind. The appendices include suggestions to discussion leaders, summary of discussion sequence, examples of social action, report of an interracial group, reconciliation trips, the reform of an institutional program, a literary club.

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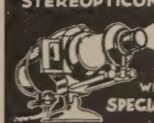

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